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— The Shrine of Democracy ... Black Hills, South Dakota

GERALD B. WINROD

★ EDITOR

Back To The Republic

John J. Fleck ... Philadelphia, Pennsylvania

"A high standard of citizenship is necessary if we are to keep the Republican form of government founded when our Constitution was made."

THE GREATEST heritage that has fallen to any single people in history is our Federal Constitution.

In this age of perplexing problems and chaotic conditions there is nothing one can do with so great profit, to gain a clear concept of cause and remedy, as to go back and read the history of this Country for a few years *before* the Constitution was written, and a few years *after* it was written.

It would have a far-reaching influence for good if the American people who are seeking a way out of almost insurmountable difficulties, debts and taxes could be persuaded to study the Constitution and read the discussions that led up to the meeting of the Constitutional Convention and the arguments advanced in the "Federalist" and elsewhere for its adoption.

Before the Constitution was written, a mob drove our Congress from Philadelphia into New Jersey, Shay's rebellion assaulted the courthouses in the State of Massachusetts, money was worth two and one half cents on the dollar, and we had no credit anywhere.

ORDER OUT OF CHAOS

In that black night of chaos and darkness and despair, fifty-five men met in Philadelphia and wrote the Constitution; and almost immediately, governmentally, light began to come out of darkness, order began to come out of the chaos.

During the hundred years following its adoption and the founding of this Republic, we made more progress, material, mental, and moral, than the world had known in all times before. During that hundred years we were the most normal people in our Homes, in our Schools, in our Churches, and in our Industry that history records.

Before the Constitution was written, the pendulum of government throughout the centuries had swung back and forth from monarch to mob. Alexander Hamilton, the master mind of the Constitutional Convention, said: "We are

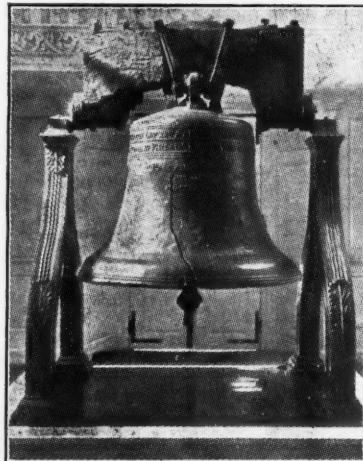
forming a republican government. Real liberty is never found in despotism, or the extremes of democracy. If we incline too much to democracy, we will shoot into a monarchy."

Which in today's parlance means a dictatorship.

In other words, we will be subject to the caprices of fraud called the "United Nations" and the flim flam called the World Bank of the International "Money Changers" who aim to dominate the trade of the world, our own included. The Constitution provided a middle ground, a representative government, and the founders called it a *Republic*. It guarantees to each of the States a Republican form of government.

SOUGHT TO AVOID EXTREMES

The men who wrote the Constitution and founded this Republic strove to avoid the extremes of feudalism on the one hand, and all forms of Socialism and Communism on the other; and they sought also to avoid paternalism. So strong was the devotion of the builders of this Republic to the Constitution, that provision was made for public officials to take an oath to support it.



There is much talk of democracy on the part of a very great proportion of government officials, lawmakers, and educators who have a woeful lack of understanding of that oath, or an indifference toward it that borders on contempt. There is not the faintest hint of a suggestion that the Constitution provided for direct action in any way, which is the method of democracy; and public officials are still required to take a solemn oath to uphold the Constitution of the United States, and that is the only thing they are sworn to do.

The penalty which the Constitution provides for violation of that oath in the least particular is removal from office. Violation of the oath to support the Constitution is disloyalty to the American people of the most dangerous kind.

SWINGING AWAY FROM FIRST CONCEPTIONS

So long as we adhered to the guidance of the wise provisions of the Constitution, we made great progress and wielded a wholesome influence on the other countries of the world. But during the latter part of the nineteenth century we began drifting away from the Constitution, taking up popular fallacies, such as the initiative, referendum, recall, boards, commissions, bureaus, excess legislation, class legislation, election of judges, the long ballot, majority-rule legislation, and other innovations.

It is quite clear that there has been little or no difference between political parties in this regard. The tendency has been general and dangerous. We have been swinging from the sound statesmanship of representative government in a Republic, toward the deceitful demagogism of the direct government of a Democracy.

FALLACY OF DIRECT GOVERNMENT

So long as people permit themselves to concede mentally the substitution of

—Turn To Page 21

DEFENDER MAGAZINE

ELEVEN YEARS IN SOVIET PRISON CAMPS

A comprehensive study of Elinor Lipper's tragic book ... revealing what millions of helpless human beings are enduring behind Russia's iron curtain.

WHEN HENRY WALLACE and Owen Lattimore visited Kolyma in 1944, Elinor Lipper was a slave in this gold-producing region of Siberia. She hoped these two men would tell America the truth regarding life in Russia.

Instead, they came back with stories about the marvels of the "Soviet Paradise." But now at last she is free to make the facts known and speak for twelve million broken, bleeding, suffering pieces of wrecked humanity, languishing in Soviet prison camps.

The Russian masses are state property. Elinor Lipper has a deep sympathy for them.

She shows that slave labor is an essential part of the Communist system. By this means, the wealth of the soil is exploited without compensation for the workers. Human beings living under Communism must therefore provide an ever-increasing supply of victims as the red program expands.

"I STARTED UP. Was it a dream, or I had someone knocked? There it was again, once, twice, three times — a loud, harsh, insistent knocking. It sounded like the roll of thunder, loud enough to wake everyone in the hotel. A man's voice called out, 'Open the door!'

"I had to get something on, quickly. I could not find the sleeves of my robe. Why was I trembling so? I had done nothing. I had committed no crime against the state.

"Again the impatient, threatening voice: 'Open the door!'

"Three officers entered. The stripes on their uniforms showed that they were members of the NKVD, the state political police.

"One of them leafed through a sheaf of papers. He extracted one and handed it to me. I could make out a few international words. 'O-r-d-e-r . . . A-r-r-e-s-t . . .' And my name. I was stunned.

"Instead of taking the elevator they

walked me down the six flights of stairs to the street, in plain view of the whole hotel. Familiar and unfamiliar faces stared at me, paled and turned away. No one greeted me; no one indicated that he knew me.

"I took my last automobile ride through the streets of Moscow in a prison van that carried me swiftly into the unknown. My stomach contracted with fear. Were they going to kill me? If I had been arrested for nothing, I could be shot for nothing.

"I was taken to Lubyanka, the central NKVD prison in the heart of Moscow. Iron double doors opened. The soldiers on guard saluted. The inside courtyard was surrounded by a high brick wall. I was inside the first of my ten Soviet prisons. The first day of eleven years of imprisonment had begun."

★ ★ ★

THE FOREGOING LINES, quoted from "Eleven Years in Soviet Prison Camps," are the prelude to 310 shocking pages, descriptive of living death in the slave labor camps of the Soviet Union.

"The events I describe are the daily experiences of thousands of people in the Soviet Union," says the Author. "They are the findings of an involuntary expedition into an unknown land: the land of Soviet prisoners, of the guiltless damned.

"From that region I have brought back with me the silence of the Siberian graveyards, the deathly silence of those who have frozen, starved or been beaten to death. This book is an attempt to make that silence speak."

Taking up Miss Lipper's narrative immediately after her arrest, we read of the wretched conditions which exist in the "Collective Cells" where women prisoners are held.

Seventy victims were crowded together in the one to which she was first

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consigned. Hanging from the center of the vaulted ceiling was an electric bulb that burned day and night. The gray stone walls, stained by moisture and mold, were alive with bedbugs. Despite a woman's best efforts, her body was soon coated with vermin.

One corner of the floor was covered by water. The women sat on a platform of rough boards laid about two feet above the concrete. There were neither blankets nor mattresses. An oppressive stench took one's breath upon entering.

From the moment the victim is arrested, she is kept in constant suspense. No matter what is done to her or where she is taken, no explanations are given. This permanent uncertainty and complete helplessness in the grip of a silent, uncanny power produces in every prisoner exactly what is expected, fear.

★ ★ ★

FOR SEVEN and a half months I sat in various Collective Cells without being called for interrogation a single time, without even having my personal data taken down.

"In my cell I endured what many thousands of women endured. The prison held an average of 30,000 prisoners, but it is only one of the five large Moscow prisons for suspects still under examination — that is, persons not yet convicted of any crime.

"As I heard my fellow prisoners' stories, I realized that all these people were as innocent as I was. In the eyes of the interrogators, however, the defendant was always guilty. Once arrested, there was no escape."

Now, for the first time, an all-inclusive portrayal of conditions inside of Soviet Russia's slave labor camps is being placed before the American public. After a nightmare of eleven years' duration, Elinor Lipper has lived to make an unparalleled report about the bestial system which underlies the Soviet economy. People of the free world will read her book, and groan!

Separated from the Collective Cell by a small courtyard were the offices of the examining judges. The following incident is typical of many more related:

Darkness fell and there was heard steadily mounting shrieks and screams, and the voices of interrogators, shouting curses at their latest victims. Then the dead silence which continued for a few minutes was suddenly pierced by a clear, pleading cry: "Comrades, comrades!" The cry grew louder and more hopeless: "Comrades, comrades!"

The prisoners in Miss Lipper's cell listened, choked with fear and pity. Then the same voice started calling out: "Mama, mama, my head!" A few peasant women in the cell crossed themselves. "Mama, my head ..."

The man had used the term "Comrade" when his torturers began beating him. He knew no other word to use, even when they fell upon him like beasts. Finally, hope abandoned, in utter desperation, beside himself with terror, he could only think of the one who loved him as a boy, his mother. "Mama, Mama, Mama!"

After 14 months of pre-trial imprisonment, Elinor Lipper was finally charged, and peremptorily convicted on

evidence extracted from another prisoner who had been tortured for 18 sleepless days and nights.

Her story of Soviet "justice" is one with which the free world is now becoming familiar ... but nonetheless, a story which chills the blood as the reader realizes that such brutal, pitiless savagery not only exists in the twentieth century, but threatens free people in every country of the world.

★ ★ ★

AFTER HEARING her sentence to five years "corrective labor," the Author and a silent, motley lot of unhappy women were loaded into a cattle car in the freight yards — 100 women in one car. All the other 28 cars of the train were crammed with male prisoners.

Sometime during the second night, the train began moving slowly. The prisoners traveled for days, and none knew where they were going. A little hard-frozen bread and a daily teaspoon of sugar was passed out for food. Water became a precious luxury, although it was usually swamp water and handed around in filthy pails. After ten days of traveling, nearly all were suffering from diarrhea.

"Once every three days we received coal or coal dust for the little iron stove in one corner of the car. Then we eagerly filled the stove with our bare hands and crowded around the fire, excited and talkative. The fire lasted only an hour. Then we crawled silently back on our planks, each one of us alone, a helpless, abandoned creature with too few blankets, too few clothes, too thin blood to combat the icy Siberian winter wind that whistled through the car.

"Only one little old woman, a former nun, continued to sit on the floor in front of the stove. She had passed through many prisons and most of the camps in the country. But neither camps nor prisons had persuaded her that it would be better for her to renounce her religion. In her weary, resigned old voice she would say, 'Now I've suf-

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ferred almost as much as Jesus Christ. Now I will certainly be redeemed soon'."

On the thirty-fifth day the train stopped, the door rasped open and the guards shouted, "All of you, get your things and get out." Blinking in the unaccustomed full daylight, the prisoners stood on the tracks for a moment. They were suddenly surrounded by guards with dogs, the men shouting, "Get down! Squat! If anyone stands up, we will take it as an attempt to escape and shoot instantly." The wolfhounds, trained to watch prisoners, tugged at their leashes. Soldiers counted the rows again and again, with rifles ready at fixed bayonet.

At last the prisoners were marched across the tracks and down a highway to the Vladivostok transit camp. Here the entire day was spent in the square, facing a cold November gale with nothing to eat, being counted, registered and recounted.

About midnight the women were led to the barracks. A guard unlocked a wooden gate, opened the door and vanished.

"We got no farther than the door. The entire floor was strewn with sleeping bodies. The plank platforms, arranged in two tiers along both the long walls of the barracks, were bowed under the weight of the women who lay pressed together on them from wall to edge. A few kindly women squeezed together on the floor to make a little room for the newcomers.

"Few Soviet citizens are fastidious as far as bedbugs are concerned. Their presence is taken to be in the order of nature, for there is scarcely any place in the country that is not overrun with them. But the bugs in the Vladivostok camp made sleep almost impossible at night. From the walls and planks they came crawling, fell upon the tormented bodies of the prisoners who writhed at the stinging bites and tried to catch them. No matter how many were crushed, new hordes would renew the attack until dawn.

"In spring, when it got warmer, we decided to sleep on the ground outside the barrack. And then there took place a spectacle that we watched with speechless horror. From the empty building the hordes of bedbugs marched in close formation, a long, dark, crawling pro-

cession crossing the threshold after their sickened victims."

★ ★ ★

UNDERLYING the Soviet system is an organization unique in the modern world — forced labor on an enormous scale, an expediency which every Socialist economy must sooner or later accept.

To mine the vast treasure of gold in the Kolyma region of northeast Siberia, whither no one would go voluntarily, the NKVD uses the one inexhaustible supply of labor in the Soviet Union, prisoners. Every day finds hundreds of innocent Russian citizens being condemned on pretexts and hustled off to the slave labor camps of the north.

Early in May of 1939 a steamer was loaded at Vladivostok with 7,000 prisoners, among whom was Elinor Lipper, bound for Kolyma. Five hundred women were transported on the ship, in a separate, partitioned section.

No member of the ship's crew ever visited in the hold, since a large number of the prisoners, both men and women, were criminals. A reign of terror was the natural result.

If criminals wanted the clothing of a "counter-revolutionary," they took it. If resistance was offered, the victim was beaten up or murdered. These were the kind of people with whom Miss Lipper was thrown on the trip.

"In 1944 several hundred young girls came to Kolyma. They were the so-called *ukazniki*, sent out here for unauthorized absence from a war factory or some similar minor offense.

"The criminals, who formed the greater part of the human freight aboard this ship, had an absolutely free hand in the hold. They broke through the wall into the room where the female prisoners were kept and raped all the women who took their fancy. A few male prisoners who tried to protect the women were stabbed to death."

When the Author reached Kolyma, she was shipped to Elgen, the punishment camp for women.

"At the entrance to the small settlement we were greeted by a wooden, green-painted arch, on which in huge

red letters was the inscription: 'Long live the great Stalin.' That made us feel at home immediately. We might be ragged, hungry, lousy and frozen, but the great Stalin was with us wherever we went."

★ ★ ★

NO OTHER VISIT aroused so much excitement as that of Henry Wallace and Owen Lattimore during the war. Miss Lipper describes in detail the stay of these two distinguished "guests" in the regions of the damned.

She says: "Henry A. Wallace's book, 'Soviet Asia Mission,' is typical of the superficial and unprincipled reports made by foreign visitors who, after a brief stay, think they are equipped to tell the truth about the Soviet Union.

"He speaks with admiration of the mushroom growth of Magadan whose first houses were built 12 years ago. 'Today,' Wallace says, 'Magadan had 40,000 inhabitants.'

"He does not mention, or does not know, that this city was built solely by prisoners working under inhuman conditions."

Miss Lipper recalls that Wallace wrote about Nikishov, commander of the area, saying he "gamboled about, enjoying the wonderful air immensely."

"It is too bad," she writes, "Wallace never saw him 'gambling about' on one of his drunken rages around the prison camps, raining filthy, savage language upon the heads of the exhausted, starving prisoners, having them locked up in solitary confinement for no offense whatsoever, and sending them into the gold mines to work 14 and 16 hours a day, at no matter what human cost."

Miss Lipper also comments on an article by Lattimore, written for the



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ELEVEN YEARS IN SOVIET PRISON CAMPS

The term "hell on earth" is sometimes used to describe suffering resulting from aggravated living conditions ... but nowhere in the world does the phrase find fuller meaning than inside Russia's vast network of concentration camps. Elinor Lipper tells the whole tragic story from the *inside*. Her book should be read by millions. PRICE \$3.50 postpaid. Defender Publishers ... Wichita, Kansas.

National Geographic magazine, after his visit to Siberia with Wallace.

"If his report to the Office of War Information was in substance the same as this article, the office could scarcely have profited by his work. Since it cannot be assumed Lattimore is naturally a poor observer, he must on his trip have voluntarily refrained from making use of his talent for observation. Instead of telling what he saw, he handed out unexamined Soviet propaganda."

Miss Lipper quotes Lattimore as saying there probably never was a more "orderly phase of pioneering" than the opening of the far north by Russia.

Lattimore likened the Soviet development to a combination of the Hudson's Bay company and the Tennessee Valley Authority.

"But Hudson's Bay company is not run by the police nor does it make use of forced labor," Miss Lipper comments. "Furthermore, neither the Hudson's Bay company nor the TVA shoots its workers if they refuse to go to work."

Wallace's red connections are now well known ... and the present disclosures are sufficient to confirm everything that Senator McCarthy has said about Owen Lattimore on the Senate floor.

Lattimore wrote: "From the air we could see that prospecting shafts had been sunk at intervals in long lines across the country."

Miss Lipper replies: "It is remarkable that Dr. Lattimore did not see, near these prospecting shafts, the high palisades of the concentration camps."

Lattimore wrote: "The scientific tradition continues, with the difference that the Soviet scientist no longer works as a lonely exile, but with the organized support of the government."

To which Miss Lipper replies: "How true! There are no more 'lonely exiles' in Siberia; they have thousands and tens of thousands of companions."

★ ★ ★

ELINOR LIPPER would have perished long before her release, if it had not been that she possessed nursing skill and was given less fatiguing work.

Provisionally, she was at last released upon intervention by the Swiss government, returned to the free world, and now tells the most tragic, factual story to come from behind the iron curtain in this decade.

The publisher's price of \$3.50 must be regarded small, when one contemplates the suffering from which the book emerges.

"Eleven Years in Soviet Prison Camps" must be given the widest possible reading in the shortest possible time, because the people of the United States need to be made conversant with the awful truth that it contains.

Mrs. Winrod has before her a herculean task — the problem of summarizing the contents of a 581 page volume in 12 minutes. And Lloyd C. Douglas was a deep writer, a writer of heavy but inspiring fiction.

It will be worth your while to get a comfortable chair and listen carefully to Mrs. Winrod as she tells you the story of "The Big Fisherman."

MRS. WINROD speaking: The setting of this book is quite lengthy but holds the reader's interest until the main character, "The Big Fisherman," is introduced.

Simon Peter, famed apostle of the Lord Jesus Christ, changes from a rugged, boisterous fisherman into a character of mixed emotions. At times feeling all important in the service of his Lord and Master, then at other times depressed because he is of so little importance as a man among men in his own community.

Finally toward the end of the story, he becomes conscious only of triumph.



MRS. WINROD

THE BIG FISHERMAN

*A Defender Hour
Broadcast*

By

Dr. & Mrs. Gerald B. Winrod

DR. WINROD speaking: I am glad to announce that Mrs. Winrod is in the studio at this time. She will speak to you in just a few minutes.

One of our religious organizations, here in Wichita, recently asked Mrs. Winrod to prepare and deliver a review on the well-known book, "The Big Fisherman," by Lloyd C. Douglas.

She did so, speaking an hour and fifteen minutes. Her message was so well

received that I have asked her to share the gist of it with the listening audience of the Defender Hour.

You will recognize the name of Lloyd C. Douglas as the author of such books — fictional works, emerging from religious backgrounds — as "Magnificent Obsession," "Precious Jeopardy," "White Banners," "The Robe," and others. Many regard his "Big Fisherman" as his greatest.

phant living for Christ. He approaches martyrdom and death victorious over this present world, looking forward to being with his Lord.

A summary of the story is as follows:

King Aretas of Arabia dealt fairly with the restless, reckless, competitive tribesmen who were distinguished throughout the East for the brevity of their tempers and the dexterity of their knives. He was respected for his relentless administration of justice to rich and poor alike. His motherless daughter, Arnon, was popular for her beauty.

Twelve counsellors shared the King's confidence. Lideran was the Chief of the King's Council. His eldest son, Zendi, was in love with Arnon.

King Aretas and his counsellors were puzzled by a letter from King Herod of Judea. For more than fifteen centuries, Arabs and Jews had been foes.

In answer to Herod's request, King Aretas with caravan went to the famous old city Petra. This city, encircled with stone mountains, formed a natural fortress which had two gateways. On the West, a deep worn camel trail began its ambling toward distant Gaza and to Damascus. The path from the South gateway led to the Red Sea.

Arabians invaded this fertile valley five hundred years before. At small cost to themselves, they had taken over the rich old city. After two generations, the Arabians sold Petra to the Greeks.

When King Aretas returned from his trip, Arnon noticed how worried her father looked. He explained that Roman oppression made it seem necessary for a royal marriage between Arabs and Jews. Herod had suggested that his son, Herod Antipas, marry Arnon and make a two-nation military display of the wedding at Jerusalem.

Arnon and Zendi were truly in love but their Arabia came first. Zendi was dispatched to far-away Corinth on business.

Herod as a wedding gift, made his son ruler of Galilee. Herod's wife explained to Arnon that her son Antipas was a restless fellow. He spent some time at the Galilean embassy, but more of it at his new villa on the western shore of Lake Gennesaret in Galilee. He also made occasional trips to Rome.

Arnon stayed at Jerusalem where she gave birth to a daughter whom she named Fara.

When King Aretas learned that his daughter, a princess both in Arabia and in Judea, was being ignored by

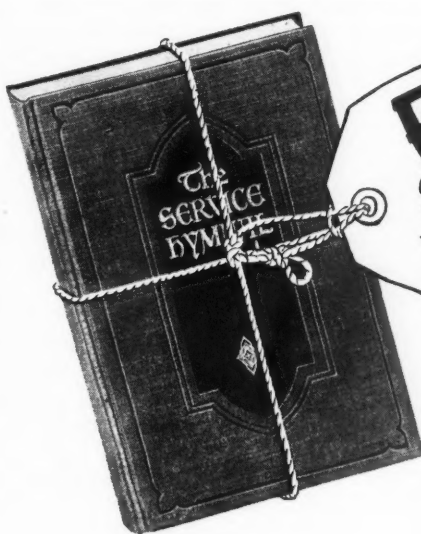
Antipas, he requested that she and Fara be brought home immediately.

King Herod realized that he could not afford to have Arabia angered so ordered his son to return with Arnon to her country.

Antipas was a likeable fellow in some ways and was respectfully received by the Arabians who were uninformed regarding his past behavior. But he soon grew restless and wanted to make a trip to Rome. Arnon went with him, leaving Fara, her daughter, to be cared for in Arabia.

Arnon was unhappy attending many banquets where the guests were half drunk. Phillip, elder brother of Antipas, was also disgusted with the revelries of Rome. His wife, Herodias, however, liked the things Antipas liked and decided to marry him. Arnon and Antipas came to a parting of their ways. Arnon returned home taking with her a Greek slave girl, Ione, whom Antipas had bought to be a nurse and teacher for Fara.

Ione taught Fara Greek which was the leading language of the day. For in those days, Romans were taught by



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their slaves, who they acknowledged as intellectual superiors.

A vow was made in Arabia that Herod Antipas must be killed. It was written on paper and placed on the Council Table to remain until fulfilled.

When Arnon died, her daughter Fara was sixteen years old and in love with Voldi, son of Misma, who had become Chief of Counsellors after Lideran's death.

Fara knew that she, being half Jewish blood, would be a hindrance to Voldi who was fitted to become the next King of Arabia. She decided to fulfill the vow she had signed with her own blood when she had accidentally found the paper upon the Council Table on her twelfth birthday.

Only Ione knew that Fara cut her hair, dressed as a young man and with her horse, Saidi, which Zendi had given her, was on her way to find her father.

As Fara neared Hebron, she found herself in a crowd listening to the prophet John the Baptist, say, "If any peace is to bless this sick world, salvation must come to its people. For except you repent, you shall perish! It is so decreed! God has spoken! Indeed, He is now here." John, perceiving Fara's inner conflict, said "Vengeance belongeth only to the Lord."

Simon, son of Jonas, was a rugged fisherman of note in his community. He owned three fishing boats, "The Abigail," "The Sara" and "The Rachel."

Andrew and John, sons of Zebedee, were two of his helpers. John, the younger, caused Simon much concern by going often to hear the teachings of the prophet, Jesus of Nazareth. One day John came back to the fishing boats bringing with him a very tired lad who had also been listening to Jesus. Simon took the weary lad home with him to Hannah, who he knew would see that he got rest and food.

Simon's mother-in-law soon learned that the lad was a young lady and she helped Fara dress in clothing that had

belonged to her daughter Abigail, Simon's wife, who had died the year before. Hannah and Fara became good friends and often went together to hear Jesus.

David Zadok, a prominent lawyer, lived in a palace on a hill near Simon's humble dwelling. This wise and understanding man looked beyond the rugged exterior of the Big Fisherman into a heart that had capacity for greatness. David and Simon were good friends.

Thus Fara came to know and trust David Zadok. She confided to him her story. David had connections with the palace of the Tetrarch of Galilee and by letter secured a position for Fara in the house of her father. Her father was in Rome at the time Fara lived in the Galilean palace.

She learned that John the Baptist was in the palace prison and visited him before he was ordered beheaded by Antipas at the request of Salome. Salome had been influenced by her mother, Herodias, who was now wife of Antipas.

Fara returned to Simon's household to care for Hannah who was sick unto death. Jesus came and healed her.

Simon, the Big Fisherman, became a follower of Jesus and acknowledged Him as the Son of God.

I shall quote in the words of the Author a small portion of his characterization of Simon Peter.

"Simon!" Hannah cried, hurrying to meet him. "What a storm! And what a day you have had! How proud you should be!"

"He laid a big hand on her shoulder affectionately. 'Proud?' he said soberly. 'About what?'"

"How you took charge of that crowd at Jairus' house! The neighbors have been talking about it. Many of them were over there. How happy you must have been to be of so much help to Jesus! Do tell me more about him!"

"Impulsively, for he had not planned

to confide any of his recent experiences, Simon began, haltingly at first, to tell Hannah how he had been forced to abandon his prejudices and admit the miraculous power of the strange young man from Nazareth. He told her about the blind baby. He told her how Jesus had summoned him in the early morning, to be His friend and helper. It was a moving story, and when he had ended it Hannah's eyes were full of tears. There was a long silence.

"But it is not easy, Hannah," murmured Simon, shaking his head. "Following Jesus is not easy."

"Tell me," she entreated softly.

"With averted eyes, he slowly unburdened himself of the disappointments and humiliations he had suffered. He reviewed the events of the day at Jairus' mansion; the exaltation he had felt when Jesus had looked to him to control that dripping selfish mob of curiosity-seekers; the strange sense of power that had come to him; and the dismaying rebuff that had sent him plodding off alone through the mud, plainly aware that after all, he was nobody!"

"Hannah's eyes lighted with sudden understanding.

"Simon!" she exclaimed. "Has it not occurred to you that Jesus may be wanting you for some great service? Maybe he is training you for it! You know! the way they train soldiers, to endure hardship, and learn to obey and ask no questions! the commander gives them heavy packs to carry, and long marches and they are not told where they are going or why! Why don't you go out with your fleet for a few days and get this all off your mind?"

"I don't even want to do that!" rumbled Simon, dejectedly.

"That's part of the trouble, Hannah. Even my ships mean nothing to me any more. I am this man's captive!"

"Hannah's intuition told her that Simon would never be the same again."

Jesus named him Simon Peter. The name Peter means Rock. Peter's faith



RUSHING THE GOSPEL TO RUSSIANS AND OTHERS

The Slavic Gospel Association is continuing to evangelize Russians, Ukrainians, Poles and others in Europe, North and South America as well as witnessing to the Jewish people in Uruguay and Cuba. The urgent need at the present time is to engage full-time missionary evangelists, to send New Testaments and Gospel literature and to continue helping suffering Christians with relief. Several new missionaries have already left for Alaska and Europe. Others will be going as the Lord provides means.

SLAVIC GOSPEL ASSOCIATION ... Peter Dyneka, Director

Dr. Paul W. Rood, Chairman

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became like unto a Rock. Christ's Church was to be the outcome of such Faith. Peter's whole soul went out in service for Jesus. His fishing boats became useful as Christ's greatest ministry entered around the Sea of Galilee.

Fara was one of the witnesses of the events of the trial and crucifixion of Christ. Back in Arabia, Voldi had been frantic when Fara disappeared. Ione was sworn to secrecy so gave no word of explanation. Grief stricken, she placed a package in his hands as he left in search of Fara. When he opened it the next day as Ione had instructed him, he recognized the cut locks of hair and knew to search for Fara dressed as a young man.

Voldi met many interesting personalities during the search. They enlighten the reader as to the events and philosophies of the people of this period of history. He fulfills the vow of vengeance that Fara made. Antipas is killed as he rides in a caravan enroute to Galilee from Rome. Voldi and Fara meet as they are each returning to Arabia. He is made king of Arabia. Fara with Ione, sails for Greece to live there and witness for Christ.

Peter returns to Judea to witness until the day he dies as a Christian martyr. Just before his death, he tells Mencius who is present to comfort him, "Last night in a dream I saw the King. He was standing on a high hill, gazing entreatingly into the far distance, across the mountains, plains and seas. And I heard him saying in sorrow: 'You would not come unto me that you might have life.'"

DR. WINROD speaking: For the benefit of those who may have tuned in late, let me say that you have heard a message, a book review, by Mrs. Gerald B. Winrod, brought to you through the facilities of the Defender Hour.

"The Big Fisherman" is a monumental work — an ideal book for your library table ... or a perfect gift to be purchased for some friend who may enjoy good wholesome fiction set to religious background.

The regular publisher's price of "The Big Fisherman" is \$3.75 post paid, and I am glad to tell you that The Defender Hour can make delivery. Address your letter to: The Defender Hour, Wichita, Kansas.

And now, until tomorrow night at this same time and through these same stations ... this is Gerald B. Winrod thanking you for listening and saying, May God bless you all.

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DIVINE POWER IN REVIVALS

Sermon of the Month

(Stenographically Reported)

Dr. Oswald J. Smith

People's Church ... Toronto

THE DAYS of the early Church were days of revival. Nothing but revival will solve the problems of the world today. In fact, apart from revival, it is doubtful if there will be any Church left.

All over the world there are those who are crying to God for another mighty manifestation of His power. Are those prayers going to be answered? Will revival come? And if it does, what will it be like? Can we do anything to bring it about? Can the prayer of Psalm 85:6 be answered in our day and generation? "Wilt thou not revive us again: that thy people may rejoice in thee?"

Our eyes are upon God. He alone can revive His people and when He does, there will be joy the like of which the Church has not known for a generation.

WHEN DO WE NEED REVIVAL?

May I ask and answer some pertinent questions. First of all, when do we need revival, or to make it more personal, when do *you and I* need revival?

When we have lost our first love, then we need revival.

Do you remember, my friend, when you were first saved? Do you recall your love for souls, the realization of the presence of God in your life? Do you remember how you loved to pray and testify and sing the Gospel songs? Do you recall how thrilled you were to lead someone to Christ?

How eagerly, in those days, you worked for the Lord; how delighted you were to do something for the Lord! How you loved to read the Word! But what about today? Do you no longer

feel the thrill? Has the joy departed from your heart? Are you neglecting prayer? Has that first love died and is everything now commonplace? If that is so, then you need revival.

When you have lost your burden for souls, then, too, you need revival. Is it possible that you are on your way to heaven while your loved ones are lost, and is it true that you have no burden, that your eyes are dry?

What about your father and mother, your sons and daughters, your wife, your husband? Are you saved and are they lost and yet is there no burden?

If I knew that I had a son or daughter who was not saved, I do not know how I could eat or sleep. I would take hold of the horns of the altar and never let go until they were saved.

My eyes would be filled with tears and my heart with sorrow.

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My eldest son was saved when he was nine years of age. His mother and I led him to Christ. I will never forget the way he wept under conviction after one of my messages and how he came to us when we got home, his eyes red with tears, telling us that he wanted to be saved. He was saved at his bedside. He is now specializing in medicine in the General Hospital, Toronto, and is still out and out for his Lord.

My daughter was saved when she was ten years of age. She, too, was led to Christ as her mother and I knelt beside her at her bedside and she, too, was convicted of her need of salvation. She now has two little children of her own, and is still going on for the Lord.

My youngest son, who is now a Baptist evangelist, was saved when he was barely more than five years of age. I was preaching in Massey Hall, Toronto, that great auditorium seating at that time three thousand four hundred people, and I gave the invitation. I saw my little five-year-old son coming confidently down the aisle, with a very determined expression on his face, to kneel at the altar, and accept the Lord Jesus Christ as his Saviour.

SOUL BURDEN NEEDED

I cannot understand how any minister can be satisfied to preach a Gospel sermon and then pronounce the benediction and go home without giving the people an opportunity of accepting Christ as Saviour there and then.

How a minister can go on, Sunday after Sunday, without seeing anyone walk down the aisle to be saved, is beyond me. A lawyer is out for a verdict, so is a minister, and if he is not, he should be.

All during the years of my ministry I have given the invitation. Sunday night after Sunday night I have invited men and women to come forward and enter the Inquiry Room to accept Christ, and very seldom have I been disappointed.

Sometimes when the going is hard I have seen my personal workers all over the Church with bowed heads, until there was a break. Then I have seen their faces light up with the joy of the Lord as they prepared to go to the Inquiry Room to deal with seekers. They anticipated results and they were not disappointed.

—Turn to Page 12.

Send American Men in Uniform

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Our neat little book entitled, "Words of Christ," is enjoying popular acceptance among men in all branches of the service. Chaplains praise it and are asking for quantities. Please help us deliver.

William Lepper's thrilling experience in Korea brought joy to his friends and relatives back in Nebraska. The Testament which he carried on the battlefield probably saved his life. The words of Christ recorded in the same Book will save men's souls, when accepted and applied.

Our men in uniform need the Word of God as armor for the soul. Soldiers, sailors, airmen and marines are surrounded constantly by moral viruses which seep into the life and poison the soul. Their environment teems with evils which have always followed the tragedies of war. Bible knowledge can do for their souls what the New Testament did for the life of William Lepper.

The National Spiritual Defense Crusade is continuing its program of evangelizing the armed forces by distributing portions of Scripture to our boys. The Crusade is presently engaged in distributing a durable, artistic little volume, into which has been gathered the WORDS OF CHRIST. Each is the Master's personal message to a fighting man. We wish to send you three copies! Mail the blank below at once.

Dr. Sam Swain, director of the Crusade, says: "Every man in the armed forces faces death. Christians at home have the solemn responsibility of giving them the comfort and inspiration of God's Word. Nothing has been spared to make our 'WORDS OF CHRIST' the most useful and practical item of its kind in existence. In addition to the words of the Saviour, it contains the 23rd Psalm, the 91st Psalm, several suggestive Prayers, a statement on How to Be Saved, and an Acceptance Blank.

Distribution of the "WORDS OF CHRIST" among American Servicemen entails an unprecedented financial burden upon the National Spiritual Defense Crusade. No more important project has ever been undertaken by the organization. It is a task for many hands, the prayers of many hearts, and the financial resources of all who read this announcement.

Free-will offerings are needed. Some can give as much as \$50.00 or \$100.00. Others \$25.00, or scaled down to \$1.00. No gift is small when invested in the cause of Christ.

Bible Stops Bullet, Saves GI's Life

McCOOK, NEB., Aug. 9 (AP).—Pfc. William Lepper of McCook "never dreamed it would happen to me" but a Bible in his pocket stopped an enemy bullet in Korea.

The soldier wrote his parents here to report he was carrying a paper-bound New Testament in his pocket when he was hit by an enemy bullet. The bullet lodged almost in the center of the book.

He sent the Bible, bullet and all, to his parents, Mr. and Mrs. William Lepper of McCook.

The youth's grandmother had given him a Bible with a bullet proof cover when he entered service, but he sent that home before he went overseas. His mother quickly put it in the mails to replace the bullet-damaged edition he sent home.

NATIONAL SPIRITUAL DEFENSE CRUSADE POST OFFICE BOX 910, AKRON, OHIO

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12 ... Defender

From the moment I announce my message I expect that when I give the invitation, some will respond.

My friend, if you do not have a burden for souls let me say again, you need revival. If you are satisfied to go on year after year without results, there is something wrong.

WHAT WILL HAPPEN

Now I come to my second question, "What will happen when revival comes?"

There are ministers, Christian workers, and Churches that do not want revival. They are afraid of what may happen. They are afraid of fanaticism. They abhor interruptions.

They prefer a formal Church service with each item carefully typewritten so that the service will go through from beginning to end in a dignified way and close right on the dot. Revival, they know, will break into their order of service. They have read enough about revivals to know that when revival breaks out, there are always interruptions.

The Acts of the Apostles is a book of interruptions. There were uproars and commotions of one kind and another continually. Nothing seemed to go as planned. Both Peter and Paul, and even Philip, experienced such upheavals, such interruptions, such miracles, that they scarcely knew what to expect next. In revival there are bound to be interruptions.

Revival is first of all for the people of God. It is not primarily for the unsaved but never has there been a revival without the unsaved being brought to Christ. Yet revival primarily has to do with the Church and with God's own people.

You cannot revive a fire after it has gone out. There must at least be a spark still remaining and if you blow

on that spark you may rekindle the fire, but if the last spark has gone out, then there is no hope. You must start a new fire.

So it is with revival; there must be something to revive. The dead cannot be revived, they have to be awakened. But the Christian who is alive can be revived, hence revival commences with the people of God.

But it is not very long, if God's people have been set on fire, before the children of Satan will gather round the fire. Nothing attracts like fire. People will run from all directions to see a house on fire. So it is with revival.

When the Church is truly aflame, the world will be attracted. Hence revival, while it has to do first of all with the Christian, always results in the salvation of souls. The Psalmist cried, "Wilt thou not revive us again," emphasizing the word "us" and referring, of course, to God's people.

SALVATION

Souls, I say, will be saved. There will be conviction. Sin will become dreadful, awful, terrible. Oh, for the conviction of days gone by! How lightly we look upon sin today! How horrible it is in the sight of God! We need revival to bring back a sense of the awfulness of sin. Hence there will be conviction and salvation. Souls will be saved.

I spoke a little while ago about the power of God, for that is what revival is — the manifestation of God's power. "Ye know not the power of God" is one of the most striking statements in God's Word. How true it is today!

When have we been able to say at the close of a service, "The power of the Lord was present?" Our services oftentimes are so cold, so formal, so ordinary, that there is no evidence of God's presence whatever. "They were all amazed at the mighty power of God." When, I ask, have we been amazed? What happens in our services to cause amazement? *When last*

did we witness a manifestation of God's power? Have we ever been amazed?

Do we know anything about it, or are these experiences of the early Church foreign to us?

Do you know that when a revival is in progress, the very atmosphere in the community seems charged with the presence of the Holy Spirit.

It was so in Kentucky where I preached, as strangers approached the place of the meetings. As soon as they got within a certain distance there was a strange, mysterious atmosphere which I cannot explain.

They were sobered before they got to the building and as they approached nearer and nearer, they became increasingly conscious of God's presence. They knew that God was there.

JUDGMENT

When there is revival, there is judgment as well as salvation. Read if you will, the histories of the revivals of the past. You will discover that when men deliberately rebelled against the Spirit of God, that they were oftentimes struck down in judgment, sometimes with death, as in the case of Ananias and Sapphira.

Charles G. Finney had that experience again and again. There are displays of God's power in judgment, as well as in salvation, during revival days.

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Wesley was almost a daily witness of such occurrences. People were smitten down before his eyes and more than one was judged on the spot. It is dangerous to tamper with the work of God in days of revival. God lives, and in times of revival, people know it.

Well do I remember a story related by Fred Clark during the campaign held in my Tabernacle in Toronto, known as the Clark and Bell campaign. Mr. Clark told about a saloon keeper in a certain town in the Old Land who had opposed the revival most vigorously because his customers were leaving him. One night the saloon keeper decided to denounce the evangelist.

Mr. Clark had been trying desperately to find a text but the only passage that kept coming to his mind was, "Set thine house in order: for thou shalt die and not live." Again and again he turned from it and sought to find another but could not. Finally he decided to use it.

When the time came to preach he announced it but the moment he did so the saloon keeper sprang to his feet and let out such a volley of oaths that everyone was petrified. Suddenly he paused and the next moment there was a gurgling sound in his throat. Presently he started to cough; blood flowed from his mouth and the next moment he was on the floor — a corpse.

So striking was this act of judgment that almost everyone who was unsaved that night sought the Saviour.

EXPANSION

Now let me say that when revival comes more will be accomplished in a few weeks than in years through ordinary Church work.

When I was holding nation-wide campaigns in Great Britain, after having preached in the larger cities of England, Ireland and Scotland, I went to Wales and of course I was tremendously interested, as I ministered there, for I remembered the revival of 1904.

I was a student at the time in Manitoba College, Winnipeg, but the echoes of that mighty revival were carried across the Atlantic and my soul was fired as I heard and read of what God was doing in Wales. I went to see Evan Roberts, the man so mightily used during the Welsh revival. He lives in a humble home near Cardiff and spends most of his time reading.

It seems as though God picked him up and used him, as He has seldom used anyone, for a few years and then permitted him to relax into a very ordinary life.

His name is known to millions. Today he is an old man, seldom seen or heard. A little while ago I received a letter from him in his own handwriting. How I gloried in his ministry of 1904.

I discovered that twenty thousand souls were converted and joined the Churches of Wales in five weeks. Can you tell me where in the United States of America, the Dominion of Canada or Great Britain, the ministers of all the Churches could win twenty thousand converts and get them to join their Churches within a period of five weeks?

You know it has never been done through the ordinary channels of Church work, but it happened in Wales — twenty thousand new members added to the Churches in five weeks.

Do you know how many Church members there were in the United States of America when Charles G. Finney commenced his great revival work? There were then two hundred thousand. In the whole of America, only two hundred thousand Church members. But do you know how many there were when he finished his work a few years later? There were over three million.

Yes, within the ministry of one man, three million! What a miracle! Can you tell me where such results could be duplicated? *Is it not true that special, amazing and extraordinary power is released by revival?*

When Finney held his campaign in the city of Rochester, New York, it is estimated that one hundred thousand people joined the Churches. Think of it, as a result of that one campaign, which of course became a revival, one hundred thousand accepted Christ and became members of the Churches of Rochester! How can such results be produced apart from revival?

Extra copies of the Defender are available in bundles at the rate of 15 for \$1.00.

When the early Methodist preachers came to Canada and the United States, they did not come as pastors. They came as mighty revivalists and wherever they went, they kindled revival fires. The results — ten million Methodists in the United States today, mainly the result of the revivals of the early Methodist preachers.

Methodism was born in revival and the old-time power needs to be restored to that Church, and for that matter, to all of our Churches.

The hour is late. The age is closing. Time is precious. Souls are perishing. God is able. Revival is possible. Let us trust Him for one more mighty outpouring of the Holy Spirit before the curtain falls.

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UPTON CLOSE

Reporting From Washington

HELLO Defender readers. This is Upton Close reporting from Capitol Hill.

Here are the real purposes of the San Francisco pageant, at taxpayers' expense.

To kick off Truman's third term campaign.

To hide Acheson's appalling failure in foreign affairs.

Even the new deal, pro-Administration *Washington Post* asked "Why San Francisco?"

It was not really a conference, because of the mark on the treaty draft, "Not subject to change." No public demonstration such as we witnessed was necessary. The exercises could have been kept simple.

Procedure dictated by Acheson (article 7) said flatly: "Representation confined to governments invited by United States." Signatures could have been gotten by an official round robin.

The blare of trumpets was stage play, designed to dramatize before the public that colossal failure and Frankfurter stooge, Dean Acheson.

The plain fact is: the conference was organized to provide a sounding board for electioneering, looking toward the 1952 elections.

UNPARDONABLE ACTS

A striking cartoon portrayed General MacArthur seated at his television set in New York, watching the San Francisco proceedings. The caption read, "The Right Man in the Wrong Place."

The Chinese people will never forgive us for Acheson's causing "loss of face" to all Chinese by excluding them from a settlement with an enemy in a

war fought on their account. Try to imagine the pent up feelings of Chiang Kai-shek and the millions who sympathize with him, both on Formosa and inside red China.

Statesmen capable of seeing beyond their noses, understand the danger of Japan being eventually pushed into the lap of Red China, Russia and India, because of the treaty's provisions.

Gromyko's comment to newsmen: "What a ridiculous position, sponsors of the treaty found themselves in," is actually the way Asiatics see it.

We may expect little cooperation from Britain and France. They will coddle Asiatic sensibilities to get business. Their envy of the United States is deep. The head of the opposition party in Australia, H. V. Evatt, who may well return to power, condemns the treaty and Dulles. He says: "All the tragedies of the past are apparently to be reenacted."

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DEPT. D-10
FLORA, ILLINOIS

Senator Pat McCarran's estimate of San Francisco: "A great victory for Russia in Asian eyes," is correct. Senator Knowland's sportsmanship in praising Acheson for a good job miscarries. The *Chicago Journal of Commerce* editorial of August 21st continues to be borne out, "The Administration's Far Eastern policy has been a catastrophic failure."

BACKGROUND OF PRESENT CHANGES

I am sitting, while writing this report, a few blocks from where Morrison of Britain, Schuman of France, Acheson and several others, are assembled to shape up the world.

They are the same type of Fabian policy makers who met with Stalin at Yalta and Potsdam. They are the same thinkers who gave Russia half the world because of sentiment for Marxist "liberalism" and what they expected out of it in power and profit.

Karl Marx founded the First International and his daughter Eleanor later organized the Second. There have also been a Third and Fourth.

The Lenin-Trotsky-Stalin movement emerged from this background. So did the Fabian Socialist movement of Britain and America, the Laski-Attlee-Frankfurter-Biddle-Acheson movement. The former branch of the Marxist program has headquarters in Moscow and the latter in London.

Both groups are basically opposed to the American system. Now the members of the red family are quarreling among themselves. Members of the Washington branch are no longer praising "good old Joe."

After the contest broke out between the two branches of the Marxist faith, our government propagandists shifted, just like the shifting of a lever, to damning the Moscow group. Now, that's the order of the day!

And so, followers of the Fabian faith are seated in Washington, for the purpose of remaking the world.

CHANGES AND MORE CHANGES

A new phrase is added to the deceitful language of internationalism. A return of self-government to conquered Germany by part of the conquerors, is to be called "Political Contract" instead of "Treaty." Note that this sidesteps the United States Constitution and Senate ratification as well as Russian veto.

None of the world shapers has the confidence of his nation. All are cling-

ing to office by toe-holds in their respective governments, which may slip any time. They have created the following issues:

Establishment of West German sovereignty and independence, called "peace with Germany." Same with Austria.

Liberalizing the treaty with Italy, meaning paying Italian politicians to build an army after having forbade them.

Permitting Turkey and Greece to join Western European pact on condition that they will fight for western Europe.

Saving the French in Indo-China, meaning more American men, money and materials for the Orient.

Saving British oil interests in Iran, and Suez Canal interests in Egypt.

Reasserting British, French, Indian and others' "rights" to trade with red countries, although the United States and United Nations are in war with them.

Making Americans understand France's heart is with us, but she cannot back Eisenhower because preparedness raises cost of living which French workers will not stand for, and requires critical materials France has not got. Making us think France is doing her part by hanging to her Indo-China empire (although this makes Asiatics favor the Soviet).

Forbidding United States and "United Nations" forces to "spread or intensify the war in Asia."

This is turning out to be quite an agenda. It is enough to make Americans lament that Fabian Marxists were ever permitted to sink red claws into our government.

MAC ARTHUR CRUSADE OFFERS HOPE

General MacArthur's dynamic understatements are sinking into people's minds:

"The American people are sound. They are trusting. They left things to their leaders but have an instinct against being led over a precipice."

"We are being caught in a hobgoblin scare program."

"We all want world peace but the

United Nations is failing before our eyes."

"We cannot trust the world to the men who made failure out of glorious victory."

"In short, is American life of the future to be characterized by freedom or by servitude, strength or weakness? The answer must be clear and unequivocal, if we are to avoid the pitfalls toward which we are now heading with such certainty. The answer is not to be found in any dogma of political philosophy, but in those immutable precepts which underlie the Ten Commandments."

The General captures the city everywhere he goes.

TAFT, TRUMAN AND EISENHOWER

The new deal pow-wow at French Lick, Indiana, definitely answered the question: "Will Truman run again?" Even before the voting public got French Lick-ed, it was clear that Truman was using his "faithful servant" Eisenhower to split the Republican Party, and had not the slightest intention that Ike, in place of Harry, should occupy the fifteen million dollar slicked up White House.

Eisenhower has been the pet of fortune; he loves adulation; he has never stood up to defamation; he has neither the stomach nor the health for personal controversy. Had he the inclination to run against his Commander-in-Chief, Truman's smear gang would fling on him and hold him back. This consideration affected Eisenhower's decision in 1948, and would stop him now.

His only reported statement of willingness to take the Presidency was "in event both parties should nominate him without opposition." That's more than he has cause to expect.

It is anticipated in many quarters that General MacArthur will declare for Senator Taft.

Should the Republican Convention be too divided to accept Taft, a move from the floor to nominate MacArthur might carry. In such case, the General's friends feel sure he would grasp the banner. He found "very interesting" the result of the nation-wide poll made by "The Wage Earner's Committee" giving

him 81 per cent of the 70,000 ballots returned to Eisenhower's 18 per cent.

The flamboyant statements released from French Lick about Truman aching to run against Taft, were published for the same reason that a little boy whistles when he goes past the graveyard after dark. Fear!

General MacArthur speaks like a statesman because he is a statesman. Read the closing words of his Cleveland speech — and take hope because we have a man of his stature, to look toward for leadership, in this crucial hour.

"I have seen in the faces of the American people that to which Mr. Lincoln prophetically referred. I have clearly seen that the soul of liberty is still living and vibrant in the American heart. It is neither Democratic nor Republican, but American. It will assert itself by constitutional process and with invincible force in the battle to save the Republic. The people will still rule."

The battle is not yet lost; there is hope we will save America even if the rest of the world goes into darkness; strive now!

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GOD AND THE KOCH TREATMENT

*Summary of an address delivered by Dr. Gerald B. Winrod
before the annual convention of the Christian Medical Research
League . . . at Detroit, Michigan, September 25, 1951.*

MR. CHAIRMAN, Ladies and Gentlemen:

I have brought my Bible with me to the rostrum this evening. With your permission I shall preface my remarks by reading one sentence. James 1:17.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights."

The Koch treatment belongs in this category. It is a good gift from God to man for the relief of pain and suffering.

When I was in South America something over a year ago, Dr. Koch told me one day of an early spiritual experience which he had here in Detroit. It seems that he had attended a Sunday afternoon evangelistic service in the local YMCA. He was deeply moved. Returning to his room, he dropped to his knees and made a covenant with God.

New knowledge was then breaking upon his consciousness. He was thinking thoughts that had never before registered in a human brain on this planet. He prayed. He told the Heavenly Father that if these thoughts had substance in them . . . that if a beneficent Providence was entrusting knowledge to him for the relief of human suffering, he would be careful to give God the glory. He would dedicate the entire undertaking to Him.

The new knowledge was imparted.

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His mind was impregnated with thoughts from a source higher than human levels. It seemed as though his path was illuminated. He could always see ahead and understand the next step to take. He also told me about several mystical experiences that came into his life, which baffled human understanding and vindicated the hand of a guiding Providence.

I received a letter a while back from a lady in Oklahoma. She told me that her son had developed a growth on his right cheek. Surgery had been recommended but she and the local doctor feared the outcome. The family had been praying. A copy of *The Defender* fell into their hands containing an article about Dr. Koch's discoveries.

I gave them the name of a well known physician near them. The treatment was administered. I received another letter a short time later saying that the boy's right cheek was as clean as his left cheek, with all evidence of the growth gone. It was a Christian family and they thanked God.

"Every good gift and every perfect gift is from above."

A lady and her daughter, long time residents of Wichita, called at my office a few weeks ago. On the religious side, these friends are of Brethren, or Dunkard, denominational persuasion.

The daughter is 19 years old, a graduate of a Wichita high school and now a student in Kansas University. At the age of two, in May 1934, she was examined by a local eye specialist, in consultation with a pathologist. The diagnosis, made at the Wichita Hospital, showed that the child had glioma of the retina, a virulent form of cancer.

The eye was removed. She is blind in the left eye today.

When the other eye showed similar signs about a year later, the parents took her back to the same specialists. They found that the growth had spread and advocated its removal. It showed exactly the same symptoms as previously noted in the left eye.

In the meantime, the parents had heard about the Koch treatment. They brought the child to Detroit. Dr. Koch's examination confirmed that of the Wichita specialists. Glyoxylide was administered on November 25, 1935. The reaction cycles were perfect. Progress was noted from the beginning.

A second dose was given almost a year later, on August 18, 1936. The young woman enjoys perfect sight today, through the right eye. Had her parents learned about the Koch treatment in time, there is every reason to suppose that the left eye could have been saved. And the Federal Trade Commission can find no therapeutic value in the Koch treatment!

"Every good gift and every perfect gift is from above."

The father and mother of the girl testified for Dr. Koch in both of his trials held in this city. If I understood the mother correctly, in the conversation at my office, no effort was made by the prosecution to refute their testimony.

But here is the sequel to the story. The pathologist who worked on the case, now an aged man, was later called into the federal building in Wichita to testify that he must have made an error in his diagnosis back in 1934 when the child's eye was taken out.

Ralph Hinman is the head of the Better Business Bureau in Wichita. A week ago last Sunday night, he delivered a tirade over the radio denouncing Dr. Koch and the treatment as quack-

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ery. His remarks sounded like Morris Fishbein might have written the script. The young woman's father was so outraged that he called Hinman on the telephone — and received a polite brush off.

We may be seeing in Wichita a pattern for future attacks in other parts of the Country. Fortunately, truth is on the side of those who espouse the cause of the Christian Medical Research League and the American Association of Physicians. And truth has a way of triumphing in the end!

Some people think the Better Business Bureau is a public service organization like the Chamber of Commerce or other business men's organizations. This, most emphatically, is not the case. Morris Bealle has exposed its true character in some of his writings. Granted that it often succeeds in camouflaging its true nature and real purposes, the fact remains that the name, Better Business Bureau, is a misnomer.

(The name of this family is being withheld to avoid bringing possible embarrassment upon the girl ... but it can be provided for any serious inquirer.)

I rang my friend Rev. D. E. Young of Winfield, Kansas, on the telephone last Sunday afternoon. Mr. Young has been Pastor of the United Brethren Church of that city for the last 17 years. It is no exaggeration to say that he is one of the outstanding religious leaders of the State of Kansas.

I told him on long distance telephone that I was coming to the Detroit convention and I asked him for some message to be delivered to the assembled delegates. This is what he said: "Tell them I was operated on in July 1949 and found to have cancer. Tell them that the doctors sewed me up and gave me only a short time to live.

"Tell them that I knew about the Koch treatment through reading *The Defender*. I was given the injection a few days after the operation. Today, I have no pain. I preach every Sunday and carry on heavy pastoral duties, feeling as good as I have ever felt in my life. I am a living, walking, talking testimony to the efficacy of the Koch therapy. And if anybody wants my testimony under oath, they can have it. Send my greetings to the convention."

"Every good gift and every perfect gift is from above."

I could go on at great length. We have voluminous files containing such testimonies, supported by hospital records, clinical findings and other documentation.

I was preaching in Georgia last summer at Dr. Watson's North Georgia Camp Meeting and Bible Conference. A lady came to me. She said: "I am from Florida. We know Dr. Baldor of Tampa and think he is a wonderful man."

This is what she told me: "My nephew, Tommy Bates, was found last year to have leukemia. He is my sister's boy and they live in Belleview, Florida. They were told that there was no hope.

"Through reading *The Defender*, they learned about the Koch treatment. Discovering that Dr. Baldor was a user, they took Tommy to Tampa. From every indication, he is today sound and well, the picture of health. He has been back to the hospital for several check-ups, with his condition pronounced satisfactory in every respect."

"Every good gift and every perfect gift is from above."

What shall I say about little Marie DuVall of Newport, Arkansas? She was stricken with polio in July 1949 at the age of seven. She was taken to the University Hospital of Little Rock and her case so diagnosed, polio. She was taken to the Children's Hospital of Jacksonville, Arkansas, where the diagnosis was confirmed.

Three months later her parents heard a *Defender Hour* broadcast and took their little crippled girl to the Corning Hospital of Corning, Arkansas. On November 18, 1949, Dr. Schirmer administered Glyoxylide. A perfect recovery followed. Today Marie runs and jumps and plays and rides her bicycle like other children.

"Every good gift and every perfect gift is from above."

I repeat that I could go on almost indefinitely with similar recitations but time forbids.

As your convention assembles this year, there are indications of a storm gathering on the horizon. Persecution appears to be in the offing. One of the major tragedies of the twentieth century is the fact that forces have been set in motion which would deny mankind the blessing of Dr. Koch's discoveries.

This fact — the fact of organized opposition, should impress the assembled delegates and all other friends of the treatment, with the necessity of standing together. Hang together, ladies and gentlemen, or you may hang separately!

The old adage never applied with greater pertinency than here, "In union there is strength."

Dr. H. H. Jones, a medical missionary from Liberia, is present this evening. He is identified with the Defender's organization. We support him on the field. This good man was our guest in Wichita week before last. He told me a story which I wish to pass on to you at this time.

One day, Dr. Jones was in conversation with the native chief of a large tribe, who gave the following illustration of strength through cooperation.

Hold one small stick in your hand, explained the chief, and it can be easily broken. Put two sticks together and they are stronger. Place a third with the other two, and you cannot break either one of them. In union there is strength!

Millions of people know, *nebulously*, that there is a cure for the so-called incurable diseases which today curse mankind. There are others, and their number is legion, who have the facts *concretely* fixed in mind regarding the Koch therapy. Multitudes want more

—Turn to Page 34.

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EDITORIALS

THE SCHNEIDERMAN CASE

JACK B. TENNEY, chairman of the Fact-Finding Committee on Un-American Activities of the California State Legislature, is waging a vigorous investigation of west coast Communism, beneficial to the entire Nation.

His committee has exposed the shady connections of Hollywood with the Kremlin, probed Communist infiltration of the coastal shipping unions, and published invaluable documentary findings exposing the personnel and activities of various Communist fronts.

The recent arrest of William Schneiderman, chairman of the Communist Party for California, is a result of Senator Tenney's persistence and determination that the red leader should be brought to trial for subversive crimes against the people of the United States.

Schneiderman and eleven other California Communists were arrested under the Smith Act, on charges of criminal conspiracy to teach and advocate the overthrow of the Government by force and violence.

The long-overdue arrest of Schneiderman brings to mind the attempt to void his naturalization in 1939. The Government rightly contended that Schneiderman's membership in the Communist Party for several years before his naturalization, contravened the provision in the Naturalization Act that a candidate for citizenship must have shown attachment to the Constitution for five years preceding grant of his papers.

Wendell Willkie, Republican candidate for President in 1940, appeared as counsel for Schneiderman in pleadings before the Supreme Court at Washington. Willkie made two grandstand arguments, averring that to cancel the citizenship of an alien Commu-

nist would constitute "a drastic abridgment of freedom of political belief and thought, as well as freedom of speech." He also argued that Communists seek to change the Government by peaceful process of amendment.

Willkie's view was upheld by the late Justice Murphy, supported by Justice Douglas, Black, Rutledge and Reed. They could find in the Communist Party no element of "clear and present danger."

The Smith Act, under which Schneiderman is now arrested again, was on the statute books in 1939. In upholding the conviction of the 11 top Communist leaders a few months ago, the Court seems to have reversed its stand, now recognizing that a "clear and present danger" does exist.

On the record, Wendell Willkie and Justices Murphy, Black, Douglas, Rutledge and Reed look bad. Patriots can be thankful that there are still patriotic public servants like Senator Tenney, who are determined to keep America free from alien domination.

A METHODIST PARASITE

ORGANISMS are frequently victims of parasites. This is true of the Methodist denomination.

Greatly to the discomfiture of many Pastors and Laymen of the Church, a maverick group operates under the name of the Methodist Federation for Social Action. The outfit is so far to the left that its existence is said to gladden the heart of Joe Stalin.

The Federation's annual meeting was held last month in the First Methodist Church of Evanston, Illinois ... adjacent to Chicago. The committee on arrangements, whose duty it was to prepare an agenda, voted 19 to 2, demanding that the United States immediately recognize Red China and seat her delegates in the United Nations.

This is sufficient to indicate the harm

that can be done by such organizations, parading in the name of religion. The Federation has been labeled a Communist front organization by the House Committee on Un-American Activities.

Rev. Kenneth M. Smith of Colorado Springs was chairman of the committee. The only opposition to the action came from Arthur W. Sanders of Mill Valley, California, a layman whose son is serving in the armed forces. He said:

"I could not conscientiously vote for immediate recognition of Red China while we have our boys in Korea giving their lives and limbs in this war."

FELIX FRANKFURTER

FELIX FRANKFURTER'S pernicious brain has been active in many directions, but in none has its activity been more baneful than in the persecution of a handful of native Americans who were tried in Washington, D. C., during most of 1944, charged with seditious conduct.

The mass trial ended after eight months with the sudden death of the presiding judge, during which time all the defendants had been impoverished.

The accusation against the 30 Americans who were charged with conspiracy to undermine the morale of the armed forces, was only a camouflage to protect Communists and cover the crimes of some of those high in federal service. It undoubtedly originated in the fertile brain of Machiavellian Frankfurter.

The law under which these defendants were indicted (in Washington, D. C., where federal employees served on juries), was enacted in June, 1940, when the United States was at peace with every nation.

It is known as "the peace time sedition law," and was created at the de-

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mand of the heads of our army and navy for the purpose of prosecuting Communist men and women who were trying to incite insurrection against our armed forces by means of personal solicitation and subversive propaganda.

Instead of proceeding against these dangerous Communists, many of whom were caught red handed in their seditious activities, agents of the Department of Justice were turned loose on native Americans engaged in exposing communistic activities in our Government.

These native Americans wanted the people to know that Communism was supplanting Republicanism and Constitutional Government in the United States, that tyranny was seeping into Government agencies; that Roosevelt was a tool of the Frankfurter-Hillman-Laski gang of Socialists who were converting the United States and Great Britain into Socialistic-Communist countries; and they wanted the people to know that anarchy and revolution threatened our Country because of the conduct of alien elements.

Why was Felix Frankfurter thus active? How did he become the most powerful individual in our Government as explained by the late General Hugh Johnson?

He has been advisor to Communists in the United States for 25 years. He has been an active and important agent of Zionism at least that long. He is undoubtedly a member of the Jewish Sanhedrin that claims to control all the Jews, as well as being a member of the highest court in the United States.

Is it as Communist, Zionist or Sanhedrinite that Frankfurter is powerful ... or is it because of all three potentialities? It is time that his aims and purposes were analyzed and understood. I intend to make them plain.

—Henry H. Klein, attorney
New York City

THE "ADA" EXAMINED

THE DIRECTING force behind the steady march of the Truman Administration toward more Socialism in government is Americans for Democratic Action (ADA).

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If there is, today, a central organizational clearing house of Socialist propaganda and pressure in the United States, the ADA is it.

While there is still an official Socialist Party, all the impetus of national Socialist activity has been transferred to the ADA.

In form, the ADA is a loose confederation of State and local affiliates, with a total dues-paying membership of 35,000. Deriving two-thirds of its revenue from trade union grants, it maintains a high-powered Socialist lobby in Washington, which works closely with both the Truman Administration and Left Wing elements in the Senate and House of Representatives.

Its importance in the White House is attested by the fact that President Truman named the research director of the ADA — David Demarest Lloyd — to a position as White House secretary and assistant ghost writer of Truman speeches. Mr. Lloyd's real job at the White House is to act as liaison between the ADA and the Administration.

Lloyd has had Communist front affiliations, and his aunt, Caro Lloyd Strobell, was a part owner of the Communist newspaper, the *Daily Worker*.

ADA's influence in Congress is shown by the surprisingly large number of Senators and Congressmen who make it a point to be seen in ADA annual conventions, and other activities.

In 1949, the ADA boasted over 30 Congressional members, although some of them were retired by the voters in 1950.

Two U. S. Senators, Herbert H. Lehman and Hubert Humphrey are members of the present national board of the ADA. Senators Estes Kefauver, Paul H. Douglas, Wayne L. Morse, Charles W. Tobey, Matthew M. Neely, Warren M. Magnuson, Harley Kilgore, and James E. Murray, and former Senator Frank P. Graham, have participated in its activities. Representative Franklin D. Roosevelt, Jr., is a national vice chairman.

Current ADA National Chairman is former Attorney General Francis Biddle.

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dle, who used to write poetry for the Communist magazine, *Liberator*, the predecessor of the *New Masses*. His wife was listed at the time as one of the owners of the *Liberator*.

However, the real "works" in the organization is the trade union team of Walter Reuther and David Dubinsky, both ex-Communist frontiers and long-time members of the Socialist Party. Reuther and Dubinsky supply most of the financing of ADA. Their word is law in regard to policy.

ADA has taken an official stand in favor of the following Communist-supported objectives: (1) abolition of the Committee on Un-American Activities; (2) defeat of the McCarran Act; (3) abolition of loyalty tests for Federal employees, except in defense establishments; (4) establishment of the right of maintenance of Communist organizations among students; (5) condemnation of the FBI; (6) full support of the policies of Dean Acheson as Secretary of State; (7) recall of General Douglas MacArthur before President Truman took that step; (8) American recognition of Communist China; (9) no aid for Chiang Kai-shek; (10) no aid to Spain.

In regard to Soviet Russia, ADA is for an American policy of appeasement. In its 1950 platform, it declared "Our policy must not be directed against the Soviet Union." It asserted that "we do not despair of the possibility of existing peaceably in the same world with the USSR."

Today, the ADA is the malign force which is driving President Truman to

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ward the incredible Socialistic blunders which have characterized his second administration. He listens because he regards it as the key to the balance of power "Liberal-Labor" vote in national elections. ADA has persuaded him, and his political advisers, that it turned the trick for him in 1948. He expects it to repeat in 1952.

—Joseph Kamp.

SOCIALISM LEADS TO COMMUNISM

SOMEONE has said that a Communist is a Socialist in a hurry.

Frederick Vanderbilt Field, who is now the central figure in the Communist Party bail fund fight, got his start in revolution as a member of the Socialist Party.

Shortly after the millionaire Red left Harvard in 1927 he announced his conversion to Socialism. He joined the Socialist Party in 1928 and campaigned for Norman Thomas for President.

Sometime thereafter, Field joined the Institute of Pacific Relations, and gradually drifted into the Stalinist orbit. For Field, like so many others, the switch to Communism was only a change to a different denomination in the same Marxist church.

MARTIN DIES WAS RIGHT

FORMER CONGRESSMAN Martin Dies of Texas asserts that the salvation of the United States depends upon getting rid of the New Deal administration, which coddled the Communists and built Russia to its present stature as a world menace. People will heed Mr. Dies because they know, not only that he is right now, but that he was right many years ago when few voices but his own were raised against the Communist peril.

Mr. Dies was the first chairman of the House Committee on Un-American Activities. He was a member of Mr. Roosevelt's party, but he would not take orders from the White House to lay off the Communists.

He went after Communists wherever he found them, and he came up against a great many within the administration itself. He found that the White House regarded them sympathetically. The President assured Mr. Dies that Communism was no menace, that several of his best friends were Communists and that Russia was America's natural ally.

Mr. Roosevelt already had three good reasons for soft pedaling Communist influence. (1) An important segment of his political following was permeated with it. (2) It had infiltrated his ad-

ministration. (3) He and his wife were by temperament receptive to it.

A fourth reason why Roosevelt desired silence on the subject, was that he was determined to take the Country to war and would have to accept Russia as an ally.

But Mr. Dies could not be dragged away from the trail.

He was therefore subjected to such a campaign of organized vilification by the administration as has been directed against no foe of Communism since, with the exception of Senator McCarthy. Mr. Dies never retreated. His charges were never controverted. Only when his health became impaired, forcing his temporary retirement from Congress, did he abandon his fight.

Now, with his health restored, he finds himself in the enviable position of a man who was right from the beginning and is acknowledged to have been right. Vindication has rarely been provided with such rapidity by events. The intentions of Russia toward the United States are now clear to every American — even to the administration which fought Mr. Dies every step of the way.

The Hiss, Coplon, Wadleigh, Harry Dexter White revelations, together with innumerable others, have demonstrated the Communist treachery within the government.

The signs are that Mr. Dies is on his way back to Washington. Once back, he will find plenty of work to do, helping to drive the Communists to cover and to save the Country, for Mr. Truman stands in the same relation to the Communists as did Mr. Roosevelt. While professing to fight them abroad, he is their protector at home, proudly wearing upon his lapel the plastic medal of the order of the red herring, first class.

—Chicago Tribune.



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From Page 2

direct government for representative governments, which is denied by every page of history and every result of experience, it is impossible for them to think clearly and accurately on problems that pertain to the Home, the School, the Church, or Industry.

It is that tragedy, more than any other one thing, which accounts for the mob-mindedness and confused reasoning and superficial thinking of recent years. All true patriots should make this a solemn hour of decision to exert their every influence to curb further trends in that dangerous direction.

We should begin at once a campaign of education to carefully and consistently strip from our Government all the popular fallacies of direct government which have become attached to it and restore strictly representative government. We should compel our State Superintendents and school teachers to stop teaching foreign ideologies including "Social Studies" and "American" democracy and go back and teach American history and the Constitution as our founding fathers intended and provided they should do — as they are sworn and paid to do.

Our lawmakers and educators should be impressed with the fact that their salaries are paid at public expense for the promotion of public welfare. Above all, we should try to select public officials who have an understanding of the meaning of the oath to support the Constitution, and of sufficient character to have a high regard for the sacredness of taking an oath.

In England they tell the Arthurian legend. That when danger threatens British institutions, King Arthur will come again and draw his sword. Our Arthur sleeps at Mount Vernon. So long as the potent influence of George Washington remains alive in the hearts of the American people the Constitution, the Republic, will endure.

Lord God of hosts, be with us yet,
Lest we forget, lest we forget!

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The Bible has been given to us in two books, known as the Old Testament and the New Testament. The Old Testament is made up largely of prophecies. The New Testament is made up largely of the fulfillment of those prophecies.

The Bible has in it 3,566,480 letters, 810,697 words, 31,175 verses, 1,189 chapters, and 66 books. The longest chapter is the 119th Psalm; the shortest chapter is the 117th Psalm. The word "and" occurs 46,627 times; the word "Lord," 8,000 times. By reading three chapters a day and five on Sundays you can read the Bible through in one year's time.

The Bible contains hundreds of promises, and if I were to offer the best Bible that money could buy to the person who could quote five of them, and quote them verbatim, and tell me the book, chapter and verse, I am not so sure that I would have to buy a Bible. I think I could cross both hemispheres and make a proposition like that without seriously impoverishing my bank account.

The Bible gives great prominence to manhood. The Book of Genesis has 50 chapters and covers a period of hundreds of years of human history. Yet as a matter of fact one-half of that book is taken up with telling us of that great character known as Abraham, and one-third of it with telling us of Joseph, while the story of creation is dismissed with less than 800 words.

The Bible was originally written in several languages, over a period of 1,600 years, and by forty different

authors. The men who wrote it were in varied circumstances and positions in life. David and Solomon were kings. Daniel and Nehemiah were statesmen. Isaiah and Jeremiah were prophets. Ezra a priest, Amos a herdsman, and Moses was learned in all the wisdom of Egypt. Paul was a converted Pharisee; James, John and Peter unlearned fishermen; Matthew a tax collector, and Luke, a physician.

The Bible has been translated into more than one thousand languages and dialects. All Homer had to say has been said in 20 languages. All Shakespeare wrote has been translated into 40 languages. All that Tolstoy declared to the world has been given in 60 languages.

There are only two books in existence, aside from the Bible, that have been translated into 100 languages, and those are "Imitation of Christ" by Thomas a Kempis, and "Pilgrim's Progress" by John Bunyan. "Pilgrim's Progress" has been printed in 118 languages, and the "Imitation of Christ" in 103 languages, but I would have you note that both of these books embody the truth of the Scriptures.

The Bible is divinely inspired. One of the strongest arguments in favor of its inspiration is its preservation. It has survived more battles than all the armies of the world. It has been swept by more storms than any ocean. It has been assailed from the time of its first appearance till now. But in spite of all its enemies it is still with us today, delivering its message of hope and cheer and salvation to the uttermost parts of the world.

Voltaire said he could and would destroy in a few brief years what it took Jesus Christ and his apostles 1,800 years to establish, but since he made that declaration the old printing press he used to print his infernal literature has been used to print copies of the

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Word of God, and the old log cabin he lived in is now owned by one of the Bible societies and has been crammed to the roof with Bibles.

Hume said he had discovered an instrument by which any reasonable mind could extricate himself from the superstition and bondage of its teaching.

Tom Paine said he had cut down the trees of paradise and so effectually uprooted them that no power could make them grow, but Thomas lied about it. Since he gave expression to that utterance millions of Bibles have been printed and disseminated throughout the world.

Every once in a while someone comes along and upsets the Bible, but it is like a solid cube — no matter which way they turn it over, it is always right side up.

Emperors have decreed its extermination, atheists have railed at it, agnostics have smiled cynically upon it, higher critics have carped at it, modernists have moved heaven and earth to disprove it, radicals have ranted and raved over it, scoffers have scorned its promises, free-thinkers have derided it, devotees of folly have denounced it.

But as Dr. Robert Lee has said, "All of its enemies have not torn one hole in its vesture, nor diluted one drop

of honey from its abundant hive, nor broken one string on its 10,000 stringed harp, nor drowned one sweet word in infidel ink, nor made dim one ray of its perpetual light, nor stayed its triumphal progress by so much as one brief hour."

As a Book among books, it has wrought wondrously upon the thoughts and productions of authors and classics. The Visions of Dante are largely drawn from it, Milton's matchless songs of Paradise are from an inspiration which the Bible alone could give. From the same source came the immortal dream of Bunyan. Scores of others are vastly indebted to the Scriptures for whatever excellence is found in their works.

The words of the Bible are the Sword of the Spirit. With it General Booth and his Army conquered the slums of London and made the abandoned to cast off their rags and put on the white robes of Christ's purity and become soldiers of the Lord.

Finney proved it to be Word of life by arousing dead churches all over the state of New York.

Moody took it across the sea, and, preaching its soul-saving truths from New York to Edinburgh, from London to Aberdeen, won thousands upon thousands to Christ and brought on a revival that blesses Great Britain to this day.

This is the Book that Wesley held in his hands when Methodism was born, which like a flame burned around the world in revival fires.

This is the Book from whose pages Jonathan Edwards brought about so many spiritual awakenings and, preaching from just one verse, on the theme, "Sinners in the Hands of an Angry God," saw 500 converted in one single service.

The Bible is the Book that John Paton took to the cannibal islands as his only weapon against hate and wrath, islands so savage they were feasting on human flesh and drinking from the skulls of their captives. They were so fierce that a tiger would flee their company.

In closing I shall quote again from Dr. Lee:

"It has controlled the religious opinions of a large part of mankind for nearly forty centuries. It has molded character and directed the efforts of men whose lives and labors introduced new epochs and shaped the destinies of nations and turned the course of the world's entire history. It has begotten and fostered the purest virtue, the sublimest manhood, the noblest beneficence, the sincerest charity, the tenderest kindness, and the most blessed sainthood that has ever been upon earth."

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LUDWIG II, insane ruler of Bavaria, once drove all night inside a riding school, all doors closed. The next morning he looked carefully at his map was convinced he had reached Innsbruck, Austria. Actually, he had rode around in a circle all night at a maddening pace and had gotten nowhere.

The children of Israel, because of their unbelief, failed to enter the promised land, and wandered forty years in the wilderness as a result. They walked in circles and got nowhere. Some of the Lord's people, living in unbelief and rebellion against the known will of God, are wasting their lives in a vain squirrel-in-the-cage experience.

It is the duty of every Christian, after he has been saved, to yield his life wholly to the Lord — surrender entirely to God's will in obedience to Romans 6:13: "yield yourselves unto God."

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THE CHRISTIAN VIEW OF PROPERTY OWNERSHIP

By Senator A. W. Robertson ... Of Virginia

*An abridgement of a recent address delivered before
the United States Senate.*

MR. PRESIDENT. I announced last Saturday that I would address the Senate today on "The Christian View of Property."

Every student of political science who has likewise been a student of history, is aware that all personal freedom, economic security, and social progress are keyed to the central meaning of property. But there are many in these confused times who do not clearly see through the shadows that surround us, the Christian view of property, or realize that it is the fundamental aim of Communism to destroy that concept, not on the battlefield but in the minds and hearts of men.

Those familiar with the Bible and who accept it as the revealed Word of God, know that there are many instances in the Old Testament confirming the right to own property.

The Ten Commandments contain two specific references to property ownership: First, "Thou shalt not steal;" Second, "Thou shalt not covet thy neighbor's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbor's."

Some misguided Christians confuse the act of the first Christian Church at Antioch, when they pooled their property for the common good, with Communism, forgetful that the idea was

born out of supreme charity, whereas the pooling of property under Communism is accomplished by force. Incidentally, the property experiment of the Antioch Christians failed; and there is not another reference to that type of property holding in the New Testament.

The history of civilization is the story of man's struggle for the protection of his property rights, clearly recognized as indicated in the teachings of the Bible but likewise recognized in the teachings of Mahomet, Confucius, and Buddha.

Long before the birth of Christ, the right to the private ownership of property was recognized in China. Long before the birth of Christ, the right of private ownership was recognized in Greece and by the city-state of Athens, which for 900 years dominated the then civilized world.

Before and after the birth of Christ, the right of private ownership was recognized by statesmen of the Roman Empire, whose outstanding gift to civilization was Roman law and justice. After democracy had been destroyed in Rome following the assassination of Julius Caesar, the succeeding emperors exercised the power of life and death over their citizens but did not undertake to abolish property rights. That did occur, however, during the Dark Ages,

when a feudal system, no longer subject to Roman law and Roman justice, suppressed the freedom of private ownership and with that loss went all other freedoms.

We now face another period of history in which there is a strong, well-organized and determined force bent upon the destruction of property rights as the fundamental first step to the destruction of all personal rights.

What begins as an onslaught upon the economic and political foundations of society ends inexorably as an attempt to destroy all that Christianity is, all that it represents, and all that it implies concerning the nature and destiny of man.

It is almost a basic rule of the varieties of doctrine which promote the internal and external uprooting of the social heritage of laws and institutions in the Western World that the prime target of attention, the initial institutions chosen for "liquidation," as a supposed step to power, is that group of rights, relations and practices which compose private property.

As previously indicated, in the Grecian and Roman civilization before the Christian era, the rights of property were well established. The great Athenian philosopher, Aristotle, took the position that property is founded in the nature of man. He maintained that property is necessary both economically and psychologically, saying: "How immeasurably greater is the pleasure, when a man feels a thing to be his own."

In making that observation he was merely reflecting the viewpoint of Nehemiah who, when undertaking after the Babylonian captivity the rebuilding of the walls of Jerusalem, provided that each man should rebuild the section of the wall opposite his own home,

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thus enabling him to say after the job was completed: "So we built the wall, for the people had a mind to work" — a simple but very impressive illustration of the personal-profit incentive of a capitalistic system.

Feudalism, which carried property back to the position it had occupied in the earliest days of Mediterranean civilization, was ended by Magna Carta, which explicitly limited the autocracy of kings and led to the general rise of a system of common law in England, or a revision of the Roman codes in Europe by which the property and the persons of men were protected from overlord caprice . . .

First. Even though in point of law the rights of property are relative, subject to litigation and dispute in particulars, the institution itself is held above argument, as indeed it is also in the Constitution.

Second. Property, its acquisition, its employment, its uses and its exchange, its transferral and its various forms — all involve a stewardship, a responsibility, and an obligation to observe the moral law in every phase of gain or ownership.

Third. Property is a means, not an end in itself. As a means, it simultaneously serves the interests of the individual, the division of labor in society, the improvement of conditions of life, and the stimulus to endeavor which validly contributes to the well-being of mankind.

Property is thus, like every other material value, a form of trust not only to be held and developed through reason and justice, but to be administered in the light of the knowledge that men's acts are judged not alone by man but by a higher source.

Fourth. Property is an object of application of the Golden Rule and must

be so envisaged. Private property, as a claim made by the individual and supported or enforced by society and law, carries with it the duty that it shall not be used against society. Secular laws, as well as the precepts of religion, sustain this view.

Fifth. Property may be regulated but not despoiled and it may be transferred but not preempted without just compensation or rightful processes of law. Here perhaps, it may be pointed out that the Constitution gives this assurance as a bulwark of personal liberty.

Mr. President, I pause here to refer to a story which my distinguished colleague, the Senator from Mississippi (Mr. Stennis) told me last year. It is a story which carries a great lesson to me, and, I hope, to our country. I repeat that story now, because my distinguished colleague, the Senator from Mississippi, has done me the honor of returning to the Chamber early, from his lunch, to hear this academic discussion.

The Senator from Mississippi told me about a colored man in Mississippi who contracted to buy a piece of land which would cost him \$2,000. In those days, \$2,000, even in Virginia, was real money. That colored man went into a lawyer's office to sign the papers to the land. He said, "Lawyer, I want to pay cash for that little farm I am going to buy."

"You do?" said the lawyer. "Well, wait until I go into my rear office a minute."

The lawyer went into his rear office, called the sheriff on the telephone, and said to him, "Sheriff, come to my office quick. A colored man in my office has just opened up a shoe box and has \$2,000 in it, and I think you will need to investigate that situation."

So a few minutes later the sheriff entered in the office, and said to the colored man, "I understand that you have \$2,000 in that shoe box."

The colored man said, "Yes, boss."

The sheriff said, "I want to know where you got all that money."

The colored man said, "Mr. Sheriff, Mary and me saved that money by doing without the things we had to have."

Mr. President, such a policy would cure some of the present inflation.

Neither religious freedom, nor freedom of speech, nor rights in respect to trial and punishment, nor security of persons and possessions could survive the loss of the rights which make up the laws of property. The vacuum left by their disappearance would soon be invaded and exceeded by the power of the State over the economy.

Mr. President, the fundamental purpose of this discussion has been to clarify, if possible, current thinking on three immediate problems:

First. What is the Christian view of property as interpreted in the organic laws of our Nation and our 48 States?

Second. How is that inherent right threatened by Communism?

Third. When and in what manner is government justified in impinging upon that right?

I trust I have left no one in doubt as to my conception of the traditional Christian view of property or of the dangerous and insidious attack being made upon it, both here and abroad, by Communism . . .

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IF THEY OBEY and serve Him, they shall spend their days in prosperity, and their years in pleasures.

—Job 36:11.

Use what talent you possess. The woods would be silent if no bird sang except those that sing best.

The Bible is the rock upon which our republic rests.

—Andrew Jackson.

Research means that you don't know but are willing to find out.

Note to preachers: If no one ever gets offended at your sermons, you are in the wrong business.

These are married, and no man shall part . . . dust on the Bible and drouth in the heart.

It is better to have your bank in heaven than to have your heaven in a bank.

Every man is a volume, if you know how to read him.

—Canning

Ye fearful saints, fresh courage take —
The clouds ye so much dread,
Are big with mercy, and will break
In blessings on your head.

—William Cowper.

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

—Philippians 2:3.

The "lousy" in "jealousy" fittingly describes the true nature of that trait.

Look up and not down, look forward and not back, look out and not in.

He who "wrests with the Scriptures" will never find rest in them.

The Bible is the best gift which God has given to man. But for that Book, we would not know right from wrong.

—Abraham Lincoln

A lot of kneeling keeps you in good standing with God.

The world wants good mixers. God wants good separators.

Our thinking must square against some lessons of history, some principles of government and morals, if we would preserve the rights and dignity of men to which this nation is dedicated.

—Herbert Hoover.

I give my pledge as an American to save, and faithfully to defend from waste, the natural resources of my Country — its soil and minerals, its forests, waters and wildlife.

—The Conservation Pledge.

The present is the future from which we hoped so much.

Love, like the sun, never sees the dark side of anything.

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Show me a man who is never criticized, and I will show you a man who is making no progress.

No sincere joy ever comes from encouraging the suffering of another.

Only giving that is based on divine love constitutes true charity.

To know how little we know is the first step to knowing more.

It is with words as with sunbeams — the more they are condensed, the deeper they burn.

—Robert Southey.

Finding a way to live the simple life today is man's most complicated task.

—Henry A. Courtney.

A good laugh is sunshine in the house.

—Thackeray.

I can live for two months on a good compliment.

—Mark Twain.

Not doing more than the average is what keeps the average down.

—William Winans.

On the charity of your ideas depends the scope of your success in any endeavor.

—James Robertson.

Honesty is one part of eloquence. We persuade others by being in earnest ourselves.

—Hazlitt.

The empty pew has an eloquent tongue.

FOREIGN MISSIONS

GOSPEL LIGHT IN JUNGLE DARKNESS

Dr. H. H. Jones

Dr. H. H. Jones, faithful missionary and hero of the Cross, is supported by the Defenders of the Christian Faith. He went to Liberia 49 years ago and established a center of Christian civilization in the heart of a benighted jungle area. He is now 72, on furlough in the United States.

While a guest in our home the evening of September 13th, he was asked what caused him to settle originally at a place near the tribal town of Klay. His answer was so interesting, that I requested him to share it with Defender Readers, by preparing the story in manuscript form. This was done the next morning, and the narrative appears below.

— Gerald B. Winrod.

I WENT TO LIBERIA in 1902 and located a place to work back in the jungles among the aborigines in December of that year. I lived with them for four years and two months. The name of the tribe's Chief was Tekah.

The natives called him "god" because he was a heathen witch doctor. He gave me very little cooperation. In his heart there was no peace. I talked with him about God. He was confused and seemed unable to grasp the content of the Gospel. Being conscious of his lack of capacity to understand, he said to me:

"Jones, see that old tree out there. That's me. See that young sapling. That's the children of my tribe. The old tree cannot change. The young sapling can be changed to grow like you want it."

His tribe later went down. After I had left there, his life ended in a tragedy. He died as he had lived, in his sins.

One morning I saw an old gentleman coming down the trail, approaching my house. He was walking straight as an arrow. I spoke to him in the native language and said *mucaye*, "Good morn-

ing." He replied in English. I was surprised.

I said, "Come in."

He sat down and looked around in my little house. He saw flowers on the table and a little boy sitting at the table writing.

He said to me, "Daddy, have you taught that boy to make paper talk?"

I had never before thought of writing as making paper talk. I said, "Yes."

He said, "Is that your son?"

I said, "No, that is your son."

"You mean to tell me that is a native boy?"

"Yes. Ask him."

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He made inquiry and the boy replied, "Yes, grandpa, I am a native son."

Then he turned back to me and said: "When I was a boy no white man could come in this country unmolested. But my father told me the time would come when the white man would bring his railroads and no one would disturb him. And when that time comes I want my children to have knowledge. Won't you come to my part of the country and see if a school is not in demand? Will you live in Klay (which means 'turn from nothing and let nothing turn you'). I want you to come and see my country."

I promised him I would. But several months passed and I was still unable to make the trip.

I looked out in the yard one day and saw two fine looking young men approaching.

I asked: "What's on your mind?"

They said: "Our father has sent for you to find out when will you come to Klay?" This was in 1906.

I said: "Tell your father before I go back to America I am coming to see him." I gave them a present to take to their father. To send a gift under those circumstances was to convey assurances of esteem. The gift that I sent was a small hand saw, an item which I knew their father would find to be useful. They went their way. I still did not go to Klay immediately.

I looked out in the yard another day and saw one of the sons coming back. I asked him the same question — what was on his mind, and he said, "My father has sent for you again."

We talked quite a while. Then I gave him something white, a handkerchief. "Take that to your father. Tell him that is me. Before I go to my country, I will see him." That was according to their custom. They do that in Liberia. A gift of something white is like saying, "This is part of me, my heart!"

In January 1907 I took the journey, a two days' walk through jungle trails. I came to the old man's town, a barricaded town. Gates were closed at night because of tribal wars.

I found the old gentleman sitting in his hammock. I came near and stood over him, my gun in hand. "Don't you know me?" I said.

He got up, put his arms around me, and gave me his hammock. I was tired and hungry. I told him so. His meal was coming and when it arrived, he handed it to me. It was in a wooden bowl and a wooden spoon with which to eat and a coconut shell out of which to drink. That was in 1907.

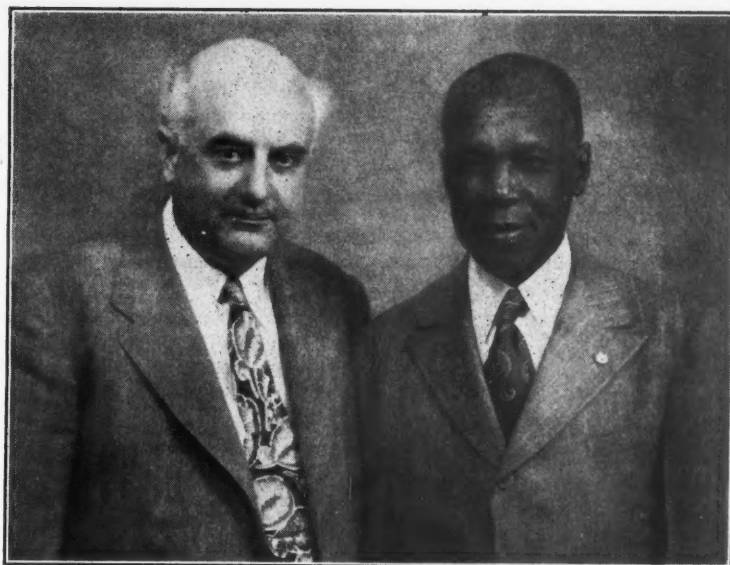
I knew that I had suddenly become the second most important man in Klay town because my host was the local chief of the Gollah tribe. This means that he was a man of great power and influence. His name was *Pomapora* (which means in the Gollah tongue, "Get your pot ready, the soup is sure").

Pomapora took me down where he had fought his last battle. He picked up the femur of a man, the long bone in the thigh, and a skull bone, the cranium. He added others to a pile of bones that was before us.

These are human bones I am talking about. He stood with his war knife over the pile while I photographed him. He said: "You see that small creek? When I fought this battle, I turned the creek from its course with the bodies of men, but I don't want to fight any more. I want my people to be educated and live in peace."

Then he gave me an African robe, a conventional act of supreme respect. He said: "Take this to America. Tell the American people this is a *league* between you and me, and when you finish your medical course, you are coming back and live with my people and teach them of your God and your book. The white man is coming and I want my children to be able to cope with conditions when he comes."

I told him: "Very well." Then he said: "I want you to walk around



Dr. Winrod and Dr. Jones.

my section here. Pick out any place you desire, where you would like to live and build a mission station. Notify me six months before you come and I will have your house already built. I will give you all the children from my tribe that you want for your mission. You will educate them and bring them to know your God."

I thanked him. Then I told him I should be going back now to my station. I had looked all around and found no place to establish a mission as desirable as a spot I had seen on the road when coming to the town. So I said to him: "Come with me on the road, and I will show you where I would like you to build a house for me."

He followed me for a distance of about two miles from Klay. I showed him the location where I am living now. At first he remonstrated, complaining that I was choosing a location too far into the bush, and he wished me to have something nearer. But when I told him it would meet my needs satisfactorily, he held his peace.

I went back to America, finished my medical course and returned to live near Klay in 1915, where I have since remained and built the mission station, whose expansion has been made possible by the graciousness of the Defenders' organization. *Pomapora* was dead when I got back. His oldest son, *Momokinley*, was reigning over the tribe in his stead.

It took me a long time to saw out planks to build a six room house. Elephants were there, tigers, cats, reptiles and other wild beasts. I drove them away, cleared off a piece of land and started life outside of Klay, about forty miles from the nearest point of civilization.

Since that time I have kept up a day school for the education of children, and Sunday services regularly. Our church building is made of native timber, mud and a thatched roof.

Every morning at 5:30 I teach the Bible. We speak to Jesus first every day. I have toiled on these grounds for 36 years. It is a healthy spot. Nobody has ever died at my station.

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I was able to lead *Chief Momokinley* and his brother into the light of the Gospel. Both of them are now dead but while they lived were a great blessing to our missionary work.

One of *Pomapora's* grandsons, whom I took off his mother's back when he was a baby, is now operating one of the leading radio stations of the Republic and operating a business of his own. He is a true Christian. All told, I have led to Christ and educated, two of *Pomapora's* sons, seven grandchildren and two great grandchildren.

It is beautiful to be there on a Sunday to see the people coming in from many directions, to worship with us.

Just as the old Chief said, the American white man is there with his railroads and motor roads, and people who once walked naked when I first arrived, are today enjoying the blessings of civilized living.

I had to do all the reading and writing of messages exchanged between the people and the government when I first went there, and it was so for years. But they are now doing their own reading and writing, building churches and teaching their people the way of life. I am happy as I see the prophecies of *Chief Pomapora* materialize.

I led to Christ and later baptized one of the old men, *Fahrdegby*, who was in the Chief's Council when I first went there. A fine man, and when quite aged, he came one day to the mission to Church, and before leaving said in the Gollah language: "Jones, I want to talk."

I said: "Say on."

He stood up in the Church and called the attention of the young people who were there. He said: "I come to tell you something. I am the last one of the Council who was here when Jones

first came. He did not come of himself. Our Chief brought him.

"When he came, he promised to educate the children. I told him I did not believe he intended to do it. But I see you with books in your hands now, and I do not know what you are saying or reading because I cannot understand English. He has done what he said. I came to let you know that our Chief brought him here and he has kept his word.

"Look at my head," he said. "It is getting gray. God is going to take me soon but I want you to stay behind Jones."

Twenty-seven miles north of our station is *Bomi Hill*, a mountain of iron, now being exploited by American capital. A new highway has been laid down between *Monrovia* and *Bomi Hill* which passes within ten minutes of our place. Railroad lines parallel the highway.

A new day has dawned for Liberia.

We are faced out there with the problem of seeing that the Gospel keeps pace with industrial growth and development.

★ ★ ★

I saw *Pomapora* the last time in January 1907.

When I was leaving he drew me to his side and every time I think of the experience it seems that I feel the pressure of his hand holding mine.

He said, "You are going to your home to get medicine. I want you to reassure me that you will come back and live with my people."

While he held my hand, I closed my eyes and talked with God. When I opened my eyes, I gave him a solemn promise.

He said: "Give me a token."

I gave him a fifty cent piece.

He said: "I am going to make a ring out of this, and wear it in memory of you. Then when you will finish your medical course, you will come and be one of us."

I bade him farewell.

The Man of Macedonia

"And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us."

(Acts 16:9.)

In Acts 16:6 we read concerning Paul and Timotheus, that, they "were forbidden to preach the Word in Asia." In verse 7 we read that "after they were come to Mysia, they assayed (were attempting) to go into Bithynia: but the Spirit suffered them not."

Perhaps Paul found it somewhat difficult at first to understand the reason for the blocking of his way. However he was not long in doubt. For Paul had a vision in the night, and there stood before him a man of Macedonia beseeching him, and saying, "Come over into Macedonia, and help us."

Thus did the Holy Spirit direct the feet of His servants. God saw not only the man of Macedonia, but he saw in Europe, lying beyond, a soil that would prove fertile to the Truth; and beyond Europe he saw our own land, America, in the coming days, the land of the Puritans and the land of the open heart and of freedom in worship.

Through Paul, the Gospel first travelled westward and not eastward. How thankful we should be for the man of Macedonia, and for the purposes of God which sent the Gospel out from Jerusalem, westward toward Italy and afterwards on to the British Isles, and afterwards across the seas. What a debt we owe to others!

Have you had a kindness shown,

Pass it on,

'Twas not given thee alone,

Pass it on;

Let it travel down the years,

Let it help another's fears,

Till in Heaven the deed appears,

Pass it on.

—R. E. Neighbour, D.D.

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BOOK REVIEWS

VIVID EXPERIENCES IN KOREA

By William H. Chisholm ...
Moody Press, 136 pages, cloth
binding, price 60 cents.

A PARADOX of the twentieth century is that Korea, an exceptionally fruitful Christian field, has been forced during the last year to undergo a blood bath unparalleled in our times. Thousands of Christians have been martyred for their faith within the past 12 months.

Their sufferings constitute a preview of what Communism plans for Christians in all parts of the world. Where Socialist-Marxism goes, Christian persecution follows.

With international interest focused on the Korean peninsula, missionary-minded believers are wondering as to the status of Gospel work there. "Vivid Experiences in Korea," a title which under-presents the actual contents of the book, will be found useful in bringing those up-to-date who feel the need of something more than newspaper accounts.

The Author has spent many years in Korea as a missionary doctor. What he has to say indicates that Korean Christians are standing up to the trials they now face.

It has often been explained that missionary work in Korea was built around the Word of God, and patterned after the first century Church. Every believer is an evangelist and the greater part of preaching is done by laymen. That part of the world has witnessed a turning from idols, to the true and living God.

Dr. Chisholm records a large number of personal experiences. The reader will be deeply moved, and at times thrilled, while reading about the great

Books reviewed in this Department may be ordered from ...

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progress made in the face of hardship.

This book deserves a place with the best and most worthwhile missionary treatises published in our generation.

OF ANOTHER WORLD

By Rev. Harold Petroelje ...
Baker Book House, 172 pages,
cloth binding, price \$2.50.

"OF ANOTHER WORLD," by Rev. Harold Petroelje eloquently states the view that the Church is an *other-worldly* body which should concern herself primarily with things eternal rather than temporal. He doubts the possibility of utopia on earth. Christians must adjust themselves to the fate of an unfriendly environment. The Church can change deplorable conditions of this world only by changing men's hearts, he says.

The book outlines the divinely ordained purposes for which the Church is on earth. It calls upon members of the Body of Christ to *reoccupy* themselves with the spiritual program "outlined in the Word of God."

The Church belongs to Christ. He is in heaven and that is her goal. Her members should interest themselves in that which is of chief concern to Him—namely the world to come.

Many sincere Christians will not quite accept such a restricted view, but it is evident that the Church visible has, in modern times, become overly engrossed with the affairs of this world. She is expending time, effort and wealth

on goals which are not Scripturally her responsibility. The Author's emphasis is therefore timely.

He uses chapter topics like the following to drive home his points:

"Today's Church," "The Given One and the Ones Given," "Members of His Body," "The Christian's Calling," "Help From Heaven," "Let the Church Remain Christ's," and others.

Rev. Petroelje has stated his views clearly and with an aptness of expression that commands interest and bespeaks disciplined mind, as well as an impressive acquaintance with the Scriptures. His book lends itself well to Church discussion groups, and will prove thought-provocative wherever read and studied.

DYNAMIC WORSHIP PROGRAMS FOR YOUNG PEOPLE

By Letitia W. Wood ... Published by W. A. Wilde Company. 198 pages. Cloth binding. Price \$1.75.

HERE IS an important aid to youth leaders who are ever searching for new and interesting material to be used in building worship programs. The 18 topics are presented by an Author who has been working with young people many years.

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NON-CHRISTIAN RELIGIONS

By Dr. Ione Lowman . . . Published by Van Kampen Press, 123 pages, cloth binding, price \$1.75.

WE HAVE before us a valuable book. It contains a discussion of the nine great religions of the world:

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ADORATION

By Virginia Ely . . . Fleming H. Revell Company, 174 pages, cloth binding, price \$2.00.

HERE is a book of devotions that speaks quietly and thoughtfully to modern men and women . . . especially those caught in the haste and confusion that frequently results from living busy lives.

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SUNDAY SCHOOL

LESSON NUMBER ONE

October 21, 1951

PROVIDENCE IN JOSEPH'S LIFE

Gen. 41:56-57; 47:1-7; 50:18-24

MEMORY TEXT: "The steps of a good man are ordered by the Lord."

(1) KEY WORD OF THE LESSON IS "FAMINE."

Literature contains few stories more beautiful than that of Joseph, the shepherd boy who became Prime Minister of Egypt. In his winsome and gracious spirit, he is a type of Christ. Nothing is recorded to indicate that his conduct was ever sordid or low.

Joseph's life was dramatic and intense, with crises at every turn ... but he remained steady and faithful throughout, glorifying God in faith and conduct. His biography (Genesis 37 to 50 inclusive) offers profitable reading.

Critics once pointed at Genesis 46:34 as a Bible inconsistency. In this passage Joseph coaches his brothers, preparing them for their interview with Pharaoh ... advising them to remind the ruler that they are herdsmen. Then follows the cryptic words: "For every shepherd is an abomination unto an Egyptian."

Persons searching for flaws in the Scriptures assumed the Pharaoh to be an Egyptian. Language like that suggested by Joseph would therefore have been disadvantageous to his relatives.

Archaeology has recently disclosed that the ruling monarch was *not* an Egyptian. He was one of the *Hyksos* who had previously invaded the country.

Josephus says the word "Hyksos" is derived from the Egyptian *hyk*, meaning "king" and the Arabic *sos*, "shepherd." Egypt was ruled by these invaders, known as "shepherd kings," for approximately 500 years.

They came from a territory east of Joseph's homeland. When his brothers told Pharaoh that "We are shepherds," they endeared themselves to him.

A similar difficulty once disturbed critics regarding the Pharaoh who ruled while the Israelites were in Egypt, described by Stephen as another king "which knew not Joseph." (Acts 7:18)

When this passage is read in the original, we learn that the word for "another" is *heteros* — meaning of a different kind; and not *allos*, another of the same kind. These words indicate that the Pharaoh to whom Stephen referred was a different dynasty and nationality, than either the Hyksos or the original ruling class of Egypt.

This agrees with Exodus 1:8, a fact that archaeological discoveries in Egypt has also established. The mummy of this Pharaoh may be seen today in the Museum at Balak. He was an *Assyrian*, and every feature of his face is different from the features of the Pharaoh who preceded him.

There was a long lapse of time between Joseph's day and the date when Moses appeared on the scenes, to face an Assyrian occupying the throne of Egypt. The policies of that ruler were unlike those of the Pharaoh who governed when Joseph was alive. This is the thought conveyed by Stephen.

Egypt was smitten by a devastating famine. Multitudes would have perished had it not been for Joseph's advance notice and preparations. Today we face a more deadly famine, a spiritual fa-

mine, in which souls are perishing for want of the bread described in John 6:33-51. Men of vision and spiritual capacities like Joseph, are needed in the land.

(2) THE KEY VERSE IS GENESIS 50:20.

"Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day."

Joseph graciously rationalized the treacherous dealing of his brothers by pointing out that they had intended evil, but God overruled to accomplish a good purpose. His experiences were like links in a chain of divine providence.

It often happens that when called upon to suffer, God's children are learning lessons of future value. Whether suffering adversity or enjoying prosperity, Romans 8:28 is in operation. All of Joseph's black clouds had silver linings.

(3) THE KEY FACT: GOD WANTS IRON SAINTS.

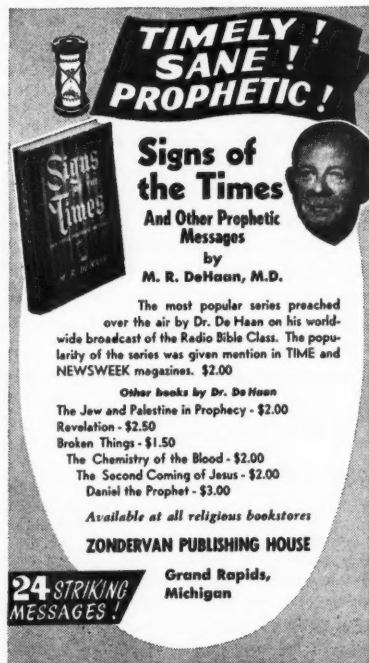
The baseless charge of Potiphar's wife caused Joseph to be thrown into prison. No man was ever prosecuted more unjustly. It was not an airy, well kept prison, presided over by humane men.

To use his own words, in the Hebrew, "I have done nothing that they should put me in this *hole*." Genesis 40:15. Here the victim spent two miserable years.

Psalms 105:18, referring to Joseph's imprisonment says: "His soul entered into iron." Render the passage in our language and it reads, Iron entered into his soul.

As a boy, his character tended to softness. He was a little spoiled by his father. He was too proud of his coat. He was full of dreams. But what a difference his imprisonment made! It put iron in the muscles of his soul and gave him strength, power and grip.

Suffering often does this for God's children. The world is asking today for iron sinews of war. God wants iron saints.



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LESSON NUMBER TWO

October 28, 1951

PEOPLE IN TROUBLE

Exodus 1:7-14; 2:1-10, 23-25

MEMORY TEXT: "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him." Psalm 91:15.

(1) THE KEY WORD OF THE LESSON IS "BONDAGE."

Genesis closes with sunshine. Exodus opens with gloom. The scene in both cases is Egypt. The descendants of Jacob had become numerous. A totalitarian ruler occupied the throne. His stern edict against the Israelites appears to have resulted from the following facts:

(1) Sedition was feared. The small group of people who were welcomed centuries earlier and given the richest province of the country, had increased in population to the point where they posed an internal threat. The court feared that in the event of war, they might side with the enemy.

(2) An opportunity to increase the treasury by the use of slave labor was noted.

In the first place, humane methods should have been tested for solving the problem of a growing nation within a nation ... remembering that human beings, not cattle, were involved. In the second place, history indicts dictatorships for trying repeatedly to build prosperity on broken lives. We are today witnessing a revival of this bestial system.

Those who have escaped from slave labor camps in Soviet Russia tell harrowing stories, which surpass those of the Exodus record. Thousands of fine German people from Central Europe are languishing in compulsory labor camps of the Ural Mountains in Russia. Siberia's camps are bulging with mil-

lions of prisoners, similarly sentenced to work in gold mines. Their condition is beyond description. They have grown apathetic, weary, desperate, physically and mentally broken.

Millions of Christians have been sentenced to this kind of living death for no reason except that they were followers of Christ.

In China there are cries of distress, as the Communist regime tightens its control over great masses of humanity. Thousands of Arabs are in a tragic plight, forced to live behind barbed wire barricades, having been driven from their homes by invading Jewry.

May the God of heaven, who heard the cry of Jacob's descendants in ancient Egypt, also hear the groans of those persecuted by the Pharaohs of the Kremlin.

(2) THE KEY VERSE IS EXODUS 2:24.

"And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob."

God always has a remnant of praying people, a spiritual nucleus, through whom to work. Jesus alluded to this group as a "little flock." While the great body of Israelites had apostatized, there remained a loyal remnant who called on God in earnest. This faithful minority recognized as the true Israel, produced divinely guided leadership, capable of helping the enslaved thousands.

As ancient Israel was the repository of revealed truth for preserving knowledge regarding the one true God in a world of paganism and idolatry, so the Church of Jesus Christ is the true Israel of modern times.

And as the great body of "Church-anity" has apostatized, so also there is a spiritual remnant of Bible-believing followers of the Christ whose loyalty remains inviolate. God hears their groanings and remembers His covenant with them.

Israel called out of Egypt, is a type of the Church called out of the world. The Apostolic definition of the word Church is "the called out ones."

(3) THE KEY FACT: EGYPT TYPIFIES PRE-CHRISTIAN EXPERIENCE.

The bondage and rigorous toil under taskmasters inflicted by Egyptians has long been considered a type of the non-believer's experience. Sin is a heartless slave driver. It is characterized by deadly routine, iron oppression and complete lack of satisfaction. Happily, the bondage of sin is one from which any person may escape.

"You need not look for me down in Egypt's sand," says the old camp meeting hymn, "for I have found my place far up in Canaan's land."

LESSON NUMBER THREE

November 4, 1951

MOSES MEETS GOD

Exodus 3:1-15

MEMORY TEXT: "Certainly I will be with thee." Exodus 3:12.

(1) THE KEY WORD OF THE LESSON IS "FLAME."

Moses was born in B.C. 1290. According to Josephus, Egyptian magicians announced his birth in advance to the ruling Pharaoh. This explains, in part, why the court ordered male infants slain at Goshen. The rise of a revolutionary leader from that area was anticipated.

In this respect, Moses was a type of Christ — whose destruction in infancy was ordered by Herod. After three months, when concealment was no longer possible, his mother placed him in a basket of papyrus (due to an Egyptian belief that the plant offered protection from crocodiles) and deposited it among reeds near the banks of the Nile.

Pharaoh's daughter found the child and took him to the palace to grow up in the midst of riches and splendor. But Moses was a patriot and in manhood his heart remained with the people of his birth.

The life of Moses is divided into three equal divisions of 40 years each: (1) in Egypt, (2) in Exile, and (3) in Sinai.

Failing in his effort to precipitate a revolution by physical force, Moses

The International Jew

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fled to Midian. There among splintered peaks of dark red granite, he looked after flocks ... on the "backside of the desert."

A divine voice spoke to him out of the tangled branches of a thorny acacia bush. The shrub flamed furiously, but was not consumed. Dr. Whedon remarks that in the Old Testament, any personification or manifestation of God's attributes is often called His "angel."

In all Scripture, there is no person, except the Son of God, in whose personality miracles became as evident as Moses. From his birth to the day when God buried him in the wilds of Moab, the supernatural was constantly manifested.

The first lesson Moses learned from the bush experience was that of reverence. God is *not* an ordinary person ... but it appears that some people think so, by the way they take His name in vain. It often happens that pagans, benighted and without hope, out-strip Christians in the matter of reverence.

Moses hid his face in awe and fear. Because of the sinful nature of human flesh, it quakes in the presence of the supernatural. Relief is found only in Jesus Christ, who stooped to our level and manifested deity in human form. Now, it is easy for men to stand in God's presence — through His merit.

(2) THE KEY VERSE IS EXODUS 3:1.

"Now Moses kept the flock of Jethro his father in law ... and he led the flock to the backside of the desert, and came to the mountain of God."

The backside of a desert, tending sheep, may seem like a queer place and occupation for a man of Moses' stature. In solitude, removed from the bright lights, daily humdrum and social whirl, God is often able to attract and hold the attention of His servants.

Moses had 40 years of desert stillness for meditation and reflection. It was under these circumstances that God completely *re-made* His man and prepared him for future leadership.

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such men — Elijah and Amos being examples, not to mention Paul, who "conferred not with flesh and blood" but spent three years in the desert of Arabia ... and John on the Isle of Patmos.

(3) THE KEY FACT: THE INCOMPREHENSIBLE GOD REVEALS HIMSELF TO FINITE MAN.

"I AM" in the Hebrew is an alternate term for "The Lord," properly *Yahweh*, both being early forms of the Hebrew verb *to be*. Today's lesson discloses the fact of Christ's pre-existence, because it was He who spoke to Moses from the bush.

This is confirmed by the incident in the days of His flesh, when He said: "Before Abraham was, I AM." Thus, he identified Himself by the same appellation given to Moses. (Exodus 3:14)

LESSON NUMBER FOUR

November 11, 1951

THE WRATH OF GOD

Exodus 12:30-31; 14:15-22, 31

MEMORY TEXT: "They drank of that spiritual Rock that followed them: and that Rock was Christ." I Corinthians 10:4.

(1) THE KEY WORD OF THE LESSON IS "GO."

Today's lesson reminds us that the *wrath* of God is as much a fact as His *love*. The Creator of the universe is not a weak being, to be defied by rebellious humans. His judgments are as stern as His love is prevailing.

The ten plagues visited upon Egypt have long been targets for the arrows of Bible critics. They have insisted that numerous discrepancies and inconsistencies are present, contending that the plagues never actually occurred.

Archaeology, with its keys to the language, literature, science and religion of Egypt, not only provides us with a background to the times of Moses, but demonstrates that the ten plagues did actually occur.

Ancient Egyptians were polytheistic, with more than 2,200 gods and goddesses. They believed in the transmigration of souls, and imagined that their ancestors existed in many of the beasts, birds and reptiles which surrounded them. Some animals were deified and regarded as sacred.

So, when Pharaoh suggested that the

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Israelites remain in Egypt and sacrifice to Jehovah, Moses made the irrefutable reply, "It is not meet to do so; for we shall sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?" (Exodus 8:26) In other words, animal sacrifice would have been, to the Egyptians, the equivalent of taking the lives of their ancestors.

Jehovah multiplied "signs and wonders in the land of Egypt" to the end that "the Egyptians shall know that I am the Lord." (Exodus 7:3-5) The real conflict was waged between worship of the true God, and the paganism of Egypt. When the struggle ended, Pharaoh was no longer saying, "Who is the Lord, that I should obey his voice?"

Archaeology now shows that every plague visited upon the Egyptians was a direct attack aimed at one or more of their false gods. For example, the Nile was deified as an object of worship. Hymns were sung, and prayers and offerings made, to the "sacred" stream. When its waters turned to blood, this false divinity suffered a crushing blow.

In like manner, the second plague brought confusion to Heqt, the celebrated "frog goddess." The swarms of flies were directed against Uatchit, the god of flies. When the cattle were smitten, the people cried in vain to Hathor, venerated goddess of cows.

Their great medical deity was humbled and helpless in the face of putrefying sores on man and beast. The impotence of the Egyptian gods of storm, and destructive pests, emphasized the folly of idol worship.

As the series of plagues drew to a close, the mighty gods of light, darkness, and even life itself, were utterly vanquished. Powerful, Ra, Horus, and Min suffered defeat.

In like manner, the world is worshipping false gods today, which will eventually fall, leaving their adherents empty handed.

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(2) THE KEY VERSE OF THE LESSON IS EXODUS 14:22.

"And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left."

New Testament writers regarded Israel's exodus from Egypt as typical of the experience of conversion. (See I Corinthians 10 and Hebrews 3)

Conversion is a crisis experience. When sin's domination becomes oppressive, the soul is aroused, restless and unhappy. Under the searching ministry of the Spirit, such awakened persons may considerably amend their way of living.

Sinful habits are sloughed off and reformation begun. The Spirit blesses such efforts toward righteous living, and relief of conscience may be felt, but those in this state of religious experience are still west of the Red Sea.

They need to move forward and undergo the crisis experience of faith, which will put them across the waters and in a position to make further progress toward Canaan. It is a mistake to neglect "the Red Sea" in religious experience. Such persons languish in Egypt, subsisting upon the fare of slaves, when they might be possessing a land flowing with milk and honey.

(3) THE KEY FACT: DELIVERANCE COMES THROUGH FAITH.

Moses had to both trust and obey, before the waters moved back. If he had merely extended his rod, not believing, nothing would have happened. The rod was no magic wand, exerting a mysterious influence in behalf of the one who held it. It was visible evidence of Moses' faith that God would do as promised.

There is something striking and mysterious about the way the waters parted and held their place like embankments on either side, while Moses and his followers passed through. Perhaps Exodus 15:8 offers a clue, where it is said that the waves "congealed," which according to the dictionary definition means, "To freeze, to change from a fluid to a solid, to coagulate."

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From Page 17

information. They are reaching eagerly for the truth.

Their cry will not be silenced. They will receive the light because they are demanding it. Those who think to keep this knowledge from mankind, underestimate the power, the potency, the irresistible force of the popular will.

May I refresh your memory regarding an event that took place in the life of Christ, in the days of His flesh?

He entered Jerusalem in great triumph, riding on the back of a colt. Crowds thronged about Him. Shouts of glad Hosanna pierced the air.

"Hosanna, Hosanna; Blessed is He that cometh in the name of the Lord; Hosanna in the highest."

There was a great tumult. Artists have visualized the incident as the Triumphant Entry. Throngs greeted the Christ. People threw down their garments for the beast, that carried the Master, to walk upon. Palm branches were strewn along the way.

But the negative crowd was also present. This is always the case when something constructive is being done. The negative element must always be taken into account. Its representatives are always on hand.

The Pharisees demanded a stop to all this noise!

What did Jesus say? How did He answer those who demanded that the celebration be brought to an end?

This is what He said: "I tell you, if these should hold their peace, the stones would immediately cry out."

A similar situation exists here. If enemies of humanity should succeed in silencing the cry for knowledge, on the part of those who are seeking relief from pain through the discoveries of Dr. William Frederick Koch . . . they would find other ways.

The demand is so great that the very stones would cry out!

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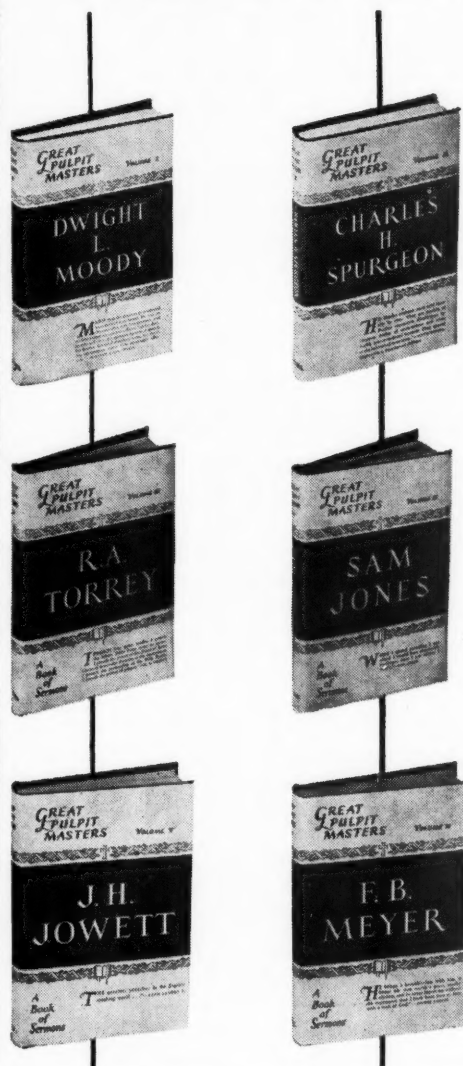
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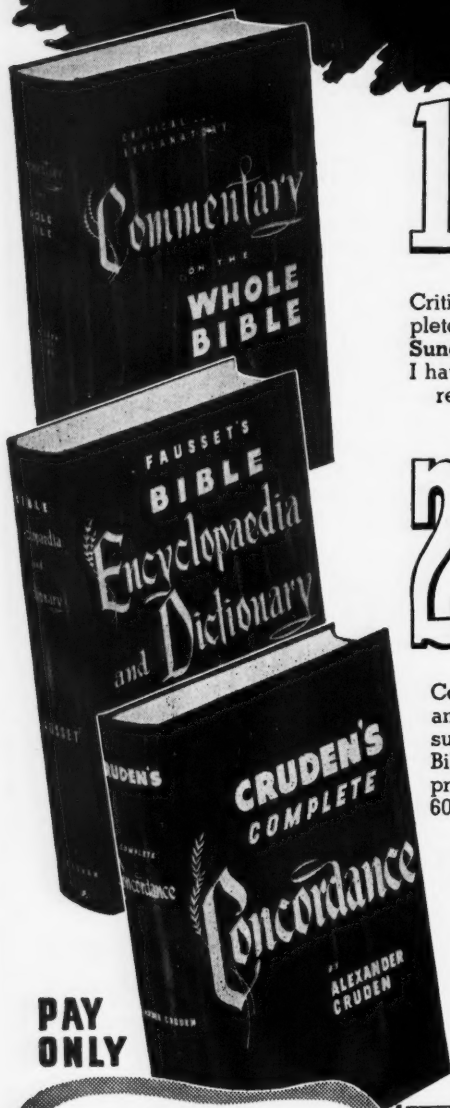
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